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EDUCATION OF THE LAITY IN THE MIDDLE AGES

THE SCHOOL FOR EXTERNS

The numerous capitularies of the emperors and bishops and the canons of councils and synods, quoted in the preceding article, give unmistakable evidence that in the first half of the ninth century Church and State mutually endeavored to continue the educational revival begun by Charlemagne. Louis the Pious was earnestly devoted to the cause of learning, and, in spite of the civil wars and generally disturbed state of the Empire during his long reign from 814 to 840, he accomplished much for the better organization of schools. Like his father, Charlemagne, he engaged a distinguished churchman to devise and execute plans for the betterment of educational conditions. He brought to the service of Church and State the indefatigable and energetic St. Benedict of Aniane whose activities in the capacity of a State minister of education affected the whole educational system of the Empire.

Early in Louis' reign the question of educating the young in the cloistral schools assumed a new significance. The monasteries were then the great public schools for the clergy and the laity, and some of them were caring for large numbers of students. The work of educating and rearing so many was a tremendous task and its

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demands so pressing that the monastery not infrequently seemed destined to become a school or college rather then the spiritual retreat it was originally intended to be. There were churchmen who realized this, and being zealous for the preservation of the monastic spirit raised their voices against education on such a scale as not being the proper function of the monastery. They believed that it interfered with the quiet necessary in a monastery and with the essential practices incumbent on all in the pursuit of spiritual perfection, and they did not hesitate to ascribe to it any lack of religious fervor or decline of the monastic spirit. In support of their attitude they alleged the famous rule of St. Caesarius of Arles which forbade the religious to receive the children of the nobility or of the poor into the cloister for merely educational purposes. Some even went so far as to disapprove of educating in the cloister the "oblati," viz., those children who were offered to God as candidates for the religious life, maintaining that they could be instructed and prepared for their calling outside the confines of the cloister.

It is not difficult, therefore, to understand how serious and weighty was the opposition which arose against the custom of receiving into the cloister those who had no intention of becoming monks, young clerics, for instance, who were preparing for the secular priesthood and young laymen who would return to their homes upon the completion of their studies. Neither is it difficult to appreciate the further objection which was raised against another feature of the monastic educational system. Although the two classes of students were distinguished one from the other, viz., the "oblati" and those not intending to become monks, all were accustomed to live together in the cloister and to receive the same general training. Those zealous for a better monastic spirit protested against this custom. They pleaded for a training that would more definitely prepare the young religious for their future careers, insisting that since their ends in life were far different from those of the other students they should be given a more specialized training. The future man of retirement and prayer needed a different atmosphere and different intellectual training from the future prince or statesman.

The Assembly of Aachen held in 817, which has been called the first great meeting of the Benedictine Abbots, acted upon this question very decisively. While unwilling to allow the monasteries to discontinue the work of education they limited and defined the kind of training that could be given within the precincts of the cloister or the inner monastery. They would only permit the school of the "oblati" to be continued there and forbade the maintenance of any other. "Ut scola in monasterio non habeatur nisi eorum qui oblati sunt." 62 This ruling was of the greatest importance for the subsequent education of both the clergy and the laity. With the young novices segregated in a separate school it became possible to devise the more special training that was desired for them, and this promised much for the strengthening of the monastic spirit. By it, however, the monastery for the time ceased to be a public school, and if the ruling had been allowed to remain without permitting of other provisions for public education, the opportunities for higher learning offered to the secular clergy and the laity would have been decidely limited, because, at this time, the episcopal or cathedral schools were affected in a similar way by ecclesiastical legislation.

At the episcopal sees the bishops and the clergy were living in communities which resembled the common life of the monasteries, but which were governed by a rule drawn up for them by St. Chrodegang, bishop of Metz

⁶² Mon. Ger. Hist. Legum II, Capitularia I, 346

The Council of Aachen held in 816,68 in endeavoring to strengthen the spiritual life of these communities made regulations which directly affected the schools connected with them. By an enactment of this council the pupils were segregated from the other members of the canonicate, 44 and only those could be admitted to the school who were candidates for the canonical life of the cathedral; young men preparing for the parish or rural clergy and the laity were denied admission.65 It was not long. therefore, before the condition of schools generally was to be feared for. The parish clergy could not be as well instructed in the institutions then open to them as when allowed to attend the larger schools at the cathedrals. and the laity with these institutions and the monasteries closed to them would have only private schools and private tutors at their disposal.

In less than six years, however, these conditions were changed. The bishops assembled at Attigny in 822 publicly regretted their failure to provide sufficient

63 Date often given as 817. Cfr. Mon. Ger. Hist. Legum III, Concilia

65 Specht, Gesci, hichte des Unterrichtswesens in Deutschland, 35 ff. Stuttgart, 1885.

^{64 &}quot;Solerter rectores ecclesiarum vigilare oportet, ut pueri et adolescentes, qui in congregatione sibi commissa nutriuntur vel erudiuntur, ita jugibus ecclesiasticis disciplinis constringantur, ut eorum lasciva aetas et ad peccandum valde proclivis nullum possit repperire locum, quo in peccati facinus proruat. Quapropter in hujuscemodi custodiendis et spiritaliter erudiendis talis a praelatis constituendus est vitae probabilis frater, qui eorum curam summa gerat industria eosque ita artissime constringat, qualiter ecclesiasticis doctrinis imbuti et armis spiritalibus induti et ecclesiae utilitatibus decenter parere et ad gradus eccelsiasticos, quandoque digne possint, promovere. Libuit praeterea ob aedificationem congruam et instructionem negotii, de quo agitur, quandam sanctorum patrum sententiam huic operi inserere, quae ita se habet: Prona est omnis aetas ab adolescentia in malum, nihil incertius quam vita adolescentium. Ob hoc constituendum oportuit, ut, si quis in clero puer est aut adolescentes existunt, omnes in uno conclavi atrii commorentur, ut lubricae aetatis annos non in luxoria, sed in disciplinis, ecclesiasticis agant, deputati probatissimo seniori, quem et magistrum doctrinae et testem vitae habeant, et caetera. His ita premissis oportet, ut probatissimo seniori pueri ad custodiendum, licet ab alio erudiantur, deputentur. Frater vero, cui haec cura committitur, si eorum curam parvipenderit et aliud quam oportet docuerit, aut eis in aliquo cujuslibet laesionis maculam ingesserit, severissime correptus ab officio amoveatur et fratri alio id commitatur, qui eos et innocentis vitae exemplis informet et ad opus bonum peragendum excitet." Mon. Ger. Hist. Legum III, Concilia II, 413.

educational facilities for those who desired to enter upon the ecclesiastical state, and pledged themselves to renewed efforts in behalf of schools. "Scolas autem, de quibus hactenus minus studiosi fuimus quam debueramus, omnino studiosissimi emendare cupimus. " They decided that, for the benefit of those who desired to pursue higher studies and yet did not care to become monks or to enter the canonical life of the cathedrals, facilities should be provided in every episcopal see for their education; and, where the dioceses were too extensive or the pupils too numerous to congregate in one place, that schools should be established in two or more places; furthermore, that parents, those responsible for the students, and the lords, should bear the expenses of their support so that none ambitious for learning, or desirous of entering the service of the Church, would be prevented by poverty.66

The emperor supported this legislation and in his later admonitions to the bishops reminded them of the pledges

^{66 &}quot;Dei omnipotentis inspiratione vestro piissimo studio ammoniti vestroque saluberrimo exemplo provocati confitemur nos in pluribus locis, quam modo aut ratio aut possibilitas enumerare permittat, tam in vita quamque doctrina et ministerio negligentes extitisse. Quamobrem, sicut hactenus in his nos negligentes fuisse non denegamus, ita abhinc Domino opitulante, data nobis a vestra benignitate congruenti facultate vel libertate, diligentiorem curam in his omnibus pro captu intelligentiae nostrae nos velle adhibere profitemur.

II. "Quid vero liquido constat, quod salus populi maxime in doctrina et praedictatione consistat, et praedicatio eadem impleri ita ut oportet non potest nisi a doctis, necesse est, ut ordo talis in singulis sedibus inveniatur, per quem et presens emendatio et futura utilitas sanctae ecclesiae preparetur. Qualiter autem hoc fieri debeat et possit, in sequenti capitulo demonstrabitur.

III. "Scolas itaque, de quibus hactenus minus studiosi fuimus quam debueramus, omnino studiosissimi emendare cupimus, qualiter omnis homo sive majoris sive minoris aetatis, qui ad hoc nutritur, ut in aliquo gradu in ecclesia promoveatur, locum denominatum et magistrum congruum habeat. Parentes tamen vel domini singulorum de victu vel substantia corporali, unde subsistant, providere studeant, qualiter ita solatium habeant, ut propter rerum inopiam a doctrinae studio non recedant. Si vero necessitas fuerit propter amplitudinem parroechiae, eo quod in uno loco colligi non possunt, propter administrationem, quam eis procuratores eorum orovidere debent, fiat locis duobus aut tribus vel prout necessitas et ratio dictaverit." Mon. Ger. Hist, Legum II, Concilia I, 357.

made at Attigny in 822.67 In consequence we record from his time the formal establishment of the schools for externs at the episcopal sees and the larger monasteries-schools which were open to all but especially to those aspiring to the priesthood. A good example of the school for externs in connection with an episcopal see is that of Rheims. According to Flodoardus, the historian of the see, when Archbishop Fulk, the successor of Hincmar, was elevated to office he took special care to restore the two schools, the inner and the outer, to their former prestige.68 The plan of the monastery of St. Gall, designed under Abbot Gospert (816-37), shows the outer and inner schools as they existed there and most probably in the other larger monasteries. "Schola Interior" is inside the cloister, east of the church, and the "Schola Exterior" is outside the cloister, between the abbot's house and the guest hall." In 937 after a fire in the monastery the monks threatened to close the school for externs because they believed that the students of that school were responsible for it.

In the ninth century the schools for interns and externs were numerous and well attended. Some cities like Orleans had both the episcopal and the monastic schools and parents and guardians could send the young to either institution. By entering them the students took no irrevocable pledges to become monks or canons.

67 "Scolae sane ad filios et ministros ecclesiae instruendos vel edocendos sicut nobis praeterito tempore ad Attiniacum promisistis et vobis iniunximus in congruis locis, ubi necdum perfectum est, ad multorum utilitatem et profectum a vobis ordinari non negligantur." Admonitio ad omnes regni ordines. Mon. Ger. Hist. Legum II, Capitularia I, 304. Anno 825.

es "Prefatis denique presul honorabilis Folco, sollicitus circa Dei cultum et ordinem ecclesiasticum, amore quoque sapientiae fervens, duas scolas Remis, canonicorum scilicet loci atque ruralium clericorum, jam pene delapsas, restituit, et evocato Remigio Autisiodorense magistro, liberalium artium studiis adolescentes clericos exerceri fecit; ipseque cum eis lectioni ac meditationi sapientiae operam dedit. Sed et Hucbaldum Sancti Amandi monachum, virum quoque disciplinis sophicis nobiliter eruditum, accersivit et ecclesiam Remensem praeclaris illustravit doctrinis." Mon. Ger. Hist. Scriptores XIII. Hist. Remen. IV, 9.

Many of them became tonsured clerics at an early age, but they were free to elect later, when they had attained their majority, between the clerical and the married state. The leaving of the inner to enter the outer school, or to return to the world, was therefore possible to all. That the laity of all classes attended these schools, especially those attached to the larger monasteries, is attested by the foundations for the benefit of the poor and the regulations affecting the wealthier children.

In a former article we have noted the attitude of the diocesan and the monastic authorities towards gratuitous education. The munificence of the bishops and the abbots continued throughout this later period and was only checked when ecclesiastical institutions were destroyed by the invasions of foreigners and the spoliations of unscrupulous princes. The wealthier members of the laity were then called upon to share the heavy burden of maintaining the schools. While instruction continued to be gratuitous, board and clothing could not be given freely. All who could pay for the latter were expected to do so, and both parents and scholars were generous to the monasteries and the teachers. Many rich foundations were established by the nobility during the school days of their sons and daughters. Lanfranc. it is said, received in presents from his students enough to relieve an impoverished community and to erect the first buildings of the monastery of Bec.

In the ninth and tenth centuries, despite the heavy losses caused by war and spoliation, schools multiplied in the more populous centers of the Empire, and the number of students increased. Leon Maitre in his review of educational conditions in the ninth century refers ⁷⁰ to the more famous schools at the episcopal sees of Orleans, Rheims, Soissons, Amiens, Metz, Verdun, and Liège, also to notable schools at the monasteries of

⁷⁰ Maitre, Les Ecoles Episcopales et Monastiques, 48. Paris, 1866.

Tours, St. Alban near Mainz, Seligenstadt, Hirschau, St. Gall, Reichenau, to which the sons of princes resorted to learn how to govern their domains, St. Germain d'Auxerre, where a son of Charles the Bald studied under the renowned Heiric, St. Germain-des-Prés and St. Denis at Paris, St. Benedict on the Loire, and St. Liffard in the diocese of Orleans, Corbie, and New Corbie in Saxony, St. Riquier, St. Martin at Metz, St. Bertin in the diocese of Cambrai, and St. Benedict of Aniane in the diocese of Montpellier.

We know what fame the monastery of Fulda in Germany had attained under the direction of Rhabanus Maurus. Alcuin's pupil in the monastery of Tours had the distinction of being the most noted teacher of his time, and it has been well said that "to signal ability as a teacher and merit as a writer Rhabanus added no small achievements as a founder. At the time of his election as abbot, no less than sixteen monasteries and nunneries. either founded by former abbots or affiliated at their own desire, already looked up to Fulda as their parent house. To these Rhabanus added six more.—those at Corvey, Solenhofen, Celle, Hersfeld, Petersberg, and Hirschau; we may accordingly reckon twenty-two societies wherein his authority would be regarded as law, and his teaching be faithfully preserved." The monastery too of St. Benedict on the Loire deserves special attention for the fame it achieved and the great numbers of its pupils. Like Fulda it placed only men of deep piety and learning at the head of the schools, and it is recorded that in the last half of the tenth century 5,000 students lived there.

In England an educational revival was attempted in the ninth century under Alfred the Great. (849-900) A new spirit entered into the monastic schools as a result of the reforms he encouraged. He brought the scholars

⁷¹ Mullinger, Schools of Charles the Great, 151.

Grimbald of St. Bertin of Rheims, and John of Corbie, from the Continent to raise the standards of the schools. In the next century St. Dunstan (924-88) appeared as a veritable champion of religion and education. As abbot of Glastonbury, bishop of Worcester, London, and Canterbury, he looked especially to the condition of the schools. Historians speak of his habit of visiting and teaching the boys in the cathedral school at Canterbury and of the favor in which he was held by them. He was so much beloved that after his death he became the patron saint of English school-boys, and his protection was invoked against harsh and cruel teachers. A detail of his life which is of rare importance in the history of education was his devotion to the manual arts. Instructed in them by Irish monks when a youth at Glastonbury, he was throughout life an artistic and enthusiastic craftsman in metal, wood, and ivory. The ecclesiastical canons of his time place injunctions on the parish clergy to teach the boys of their parishes some of the manual arts, and it does not seem improbable that they were the result of his interest in the teaching and the practice of The following were passed during King Edgar's reign: "And that every priest do moreover teach manual arts with diligence." "And that the priest diligently instruct Youth, and dispose them to trades that they may have a support to the Church." 72

The Christians in Spain being at this time under the yoke of the Arab, their schools suffered by the vicissitudes

⁷² Johnson, John. Collection of the Ecclesiastical Canons, etc., of the Church of England, I, Canons of 960, Nos. 11 and 51. London, 1720. Canones editi sub Edgaro Rege, et ad leges suas pertinentes. (Ut in veterrimo manuscripto codice Sanonico Collegii Corporis Christi Cantabrigiae reperiuntur...) Canon 11. "Docemus etiam, ut sacerdos quilibet ad augendam scientiam opificum discat diligenter." (Hardouin, Acta Con. VI, 660.) "Docemus etiam, ut quilibet sacerdos augendae scientiae causa diligenter discat opificium." (Mansi, Con. Coll. XVIIA, 513.) Canon 51. "Docemus etiam, ut sacerdotes sedulo erudiunt juventutem, et ad artificia ediscenda eos pertrahant, futuros utpote in rem ecclesiae." (Hardouin VI, 663.) "Docemus etiam, ut sacerdotes juventutem sedulo doceant, et ad opificia trahant, ut ecclesiae auxilium (inde) habeant." Mansi XVIIA, 517.) Anderson, L. F. "Industrial Education during the Middle Ages," in Education, February, 1912.

of war and persecution. In Italy, however, despite the Saracen invasion, we can note the existence of the monastic, episcopal, parish and private schools. Lothaire I in his decree of 823 deplored the condition of learning in Northern Italy and endeavored to reorganize education by instituting schools at nine important places,—Pavia, Ivrea, Turin, Cremona, Florence, Fermo, Verona, Vicenza, and Friuli. The head of the school of Pavia was Dungall, an Irishman.⁷³

PATRICK J. McCormick.

⁷⁸ Mon. Ger. Hist. Legum II, Capitularia I, 327. Sandys, History of Classical Scholarship I, 462. Cambridge, 1906.

THE GREGORIAN WORK OF SOLESMES

(CONTINUED)

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The integral revival of Gregorian chant included a double restoration, the melodic, and the rhythmical. In fact, the leaders of the work had:1° to recover, by way of archaeological processes, the primitive melodies, with their strict number of notes, their exact intervals, their proper grouping, and to publish them in accurate and intelligible writing;2° to find again the original and traditional rules of interpretation, to make them good, and to secure their acceptation by the musical world.

Of course, the two operations had to go along on parallel lines, at least to some extent. However, owing to peculiar circumstances, the battles of the first twenty years were fought chiefly along the melodic line. daily practice was naturally bound to bring about many rhythmical discussions; but they were almost pacific, as the novelty of the edited books absorbed a great part of the public attention, and the army of underling practitioners were little fitted for dogmatic discussions about matters so abstract as musical rhythm. In truth, the rhythmical battle was not doomed to become acute before the beginning of the 20th century, when Dom Mocquereau, in the 7th volume of "La Paléographie Musicale", circumscribed the liberties of oratorical singing, indicated some consequences to be drawn out from the principles of rhythm congenial to the Gregorian repertory, and made known the secrets of the universally admired Solesmian rendering. But melody had to fight for life from the very beginning, as we shall see immediately.

The deep and widespread interest aroused by Dom

Pothier's first book provoked a congress of scientists that was held at Arezzo, in September 1882. This congress expressed six wishes, the first of which was "that henceforth the plain chant books used in churches should be, as much as possible, made conformable to the ancient tradition of Gregorian chant"; the other wishes were a practical development of the first one. Those wishes were humbly directed to Pope Leo XIII, and his decision begged for. The decision came with the Decree "Romanorum Pontificum", issued by the Congregation of Rites, on April 26, 1883: it was therein stated that "the wishes, taken as they were worded, could not be accepted or approved". In fact, Pope Pius IX had previously adopted as official the so-called Medicea Edition, and the Congregation of Rites had accordingly given the publishing firm of Pustet a privilege of monopoly bound to last up to the end of December 1900, and, of course, Rome had to stand for the "status quo".

However, in the matter of pure erudition, full liberty was left to scientists to inquire about origins and primitive forms of sacred songs. Limited as was their position, it was taken advantage of, and, in the same year 1883, Dom Pothier published his "Liber Gradualis", for the use of the Benedictine Congregation in France. This new book, which afforded Gregorianists a splendid field

of activity, was enthusiastically welcomed.

But there were opponents, and the opponents felt in a quite different way. A page written three years ago by Dom Mocquereau in the preface to the 10th volume of "La Paléographie Musicale", will throw a strong light on the circumstances.

"Twenty-five years ago", he says, "when Dom Pothier published his 'Liber Gradualis', the partisans of the official Ratisbon edition manifested an intense irritation: they had so much interest in fostering the belief that their cropped and mutilated edition contained the genuine and authentic chant of Saint Gregory.

"The true Gregorian melody, nearly restored in its primitive purity by Dom Pothier, inflicted upon them a categorical proof to the contrary. Henceforward Solesmes was the enemy, and nothing was spared in order to destroy its work, and misrepresent the monks and friends of this monastery as disloyal sons in revolt against the authority of the Holy See.

"The adversaries of the melodic tradition at first asserted that the Solesmes edition of 1883 could not contain St. Gregory's chant, as this chant had been lost long ago, and could not be found again. In so speaking, they forgot that they had boasted of possessing the same in their own edition.

"An answer was wanted; and, at this very moment, the only efficient answer was the publication of the documents, the old manuscripts. And the creation of 'La Paléographie Musicale' was decided.

"The first volume reproduced the Antiphonale Missarum, no 339 from the library of Saint Gall. A comparison between this manuscript and the Solesmes Liber Gradualis showed that the latter contained the true melodies of the Roman Church.

"So striking a proof it would seem should convince the most obstinate adversaries. It did not. The adversaries of the melodic tradition pretended that one single manuscript was no proof, that the manuscripts spread all over the world were not in agreement with one another, and that, owing to those divergencies, the restoration of the genuine Gregorian chant was impossible.

"An assertion without the slightest foundation. But how could we publish the hundreds of codices scattered among the libraries of all countries?

"Finally a piece, the Gradual 'Justus ut palma', was chosen and reproduced after 219 antiphonaries of various origins, from the 9th to the 17th centuries. All the Churches, in Italy, Switzerland, Germany, France, Bel-

gum, England, Spain, were called upon to give evidence in this inquiry; and all of them bore testimony in favour of the melodic tradition, by pouring out into our collection the same melody, always the same, the one of the Solesmes Liber Gradualis.

"The proof was established. Then the adversaries took refuge behind the great name of Palestrina: Palestrina author of the Medicea version, author of the Ratisbon edition! what an argument! But Monsignor Carlo Respighi and the Rev. Dom Raphael Molitor were quick in driving away this phantasmagoria.

"And the cause was gained".

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The foregoing quotation leads us as far as 1899. Let us come back, and pick up a few more details along the preceding years. When it came out, Dom Pothier sent a copy of his Liber Gradualis to Pope Leo XIII, who favoured the author with a Brief of praise, dated March This Brief being misinterpreted by many Gregorianists as a practical cancelling of the Decree "Romanorum Pontificum", Leo XIII, on May 3, 1884, sent Dom Pothier another Brief stating that the Solesmes Liber Gradualis had been praised as a work of erudition, but not recognized at all as fitted for liturgical use. Nevertheless the Gregorian cause kept on gaining ground and increasing in popularity. In 1893, an incident occurred between the Vatican and the French government concerning the Ratisbon monopoly, and, for the sake of peace, Rome gave the French ambassador some assurances, which, combined with the manifest progress of the Gregorian movement, seemed to impair the position of the Medicea edition. In order to restore everything in its proper place, the Congregation of Rites published the Decree "Quod Sanctus Augustinus", on July 7, 1894, once more vindicating the rights of the official plain chant. This did not prevent the Benedictines of Solesmes from publishing their new and improved edition of 1895.

or their followers from adopting and practising it in many places. Do not be afraid: the Decree "Quod Sanctus Augustinus" will be the last official attempt of Rome in favour of the old ways. And the Benedictine edition of 1895 will become, some years later, the standard of the restoration directed by Pope Pius X.

Anyhow, the period running from 1880 to 1900 was for Solesmes a very critical one. How could the Benedictines keep on in their line of action without being condemned or silenced? Well, they were prudent and patient, and the Catholic Church is wise. No doubt, the broadminded Pope Leo XIII, although officially bound to stand for the official edition, was, in petto, and from an early date, won over to Solesmes, as were many influential personages in his entourage.

Finally, the privilege of the Medicea edition expired in December 1900, and was not renewed. And, on May 17, 1901, Leo XIII sent the Rt. Rev. Dom Paul Delatte, Abbot of Solesmes, the famous Brief "Nos quidem", freely, at last, and proudly praising the Gregorian work of Solesmes. And, when Pius X succeeded Leo XIII, one of his first preoccupations was to give us a code of sound regulations for religious music, and to decree the true Gregorian restoration, and to herald the archæological principle. This seemed to be the triumph of Solesmes. Indeed, it was. But the carrying out of the papal ordinance was bound to be for our Benedictines an occasion of many a new trial: again they had to fight, and still they have to fight, and the end is not yet.

In the first number of "Church Music", December 1905, there appeared, signed by the Rev. Norman Holly, a very suggestive page, painful to most of those who have taken a sincere interest in the Gregorian evolution of the last thirty-two years. It runs as follows:

"Moved now by the apparent ripeness of the times, quite as much as by the desire of giving forth a more

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perfect result of their labours than had hitherto been possible, the monks of Solesmes resolved to approach the Holy Father, with a view to procuring the official sanction for their proposed musical text. The Abbot of Solesmes, the Rt. Rev. Paul Delatte, honored as he had been in 1901 by the Brief of Leo XIII, 'Nos quidem', had no difficulty in persuading the Holy Father to publish from the Vatican press a typical edition of the liturgical chant, and to entrust the redaction of the text to the monks of that monastery. Accordingly, a second 'Motu Proprio' was published by the Holy Father, dated April 25, 1904, appointing the commission for the Vatican edition of liturgical books, consisting, as to the musical part, of some twenty members and consultors, with Dom Pothier as president. Dom André Mocquereau and a few other monks of Solesmes were made redactors of the musical text, with the obligation of submitting their work to the Commission in Rome.....

"The general impression was that the Commission, having perfect confidence in the redactors, would pass quickly upon the text submitted to them, and give the Gradual and Vesperal for publication before the summer. The surprise of the public was therefore very great when, on the 27th of June, there appeared in the Giornale di Roma newspaper a letter, dated June 24th, purporting to have been sent by the Cardinal Secretary of State to Dom Pothier, directing the latter to undertake himself the delicate task of preparing the text of the forthcoming Vatican edition, and to base his work upon the Solesmes edition of 1895. This action of the Holy See virtually took the redaction of the text out of the hands of the monks of Solesmes. Thereupon those gentlemen quietly retired, declining henceforth to work under the auspices of the Commission. These events brought on a crisis in the monastic Congregation of France, of which the Abbot of Saint-Wandrille, Dom Pothier, is a member. And so

acute was the crisis that Dom Delatte, the Abbot President, thought it well to resign. This resignation was twice refused by the Holy Father; but upon its being presented for the third time, His Holiness reluctantly accepted it".

On a point of detail in this quotation, Fr. Holly was misinformed. The monks of Solesmes never asked for a Vatican edition. And in his address to the Congress of Rome, in 1904, Dom Mocquereau claimed the necessity of fifty years more of work for a definitive edition of Gregorian chant. But, indeed, when the immediate publication of a Vatican edition was decided the monks of Solesmes took steps for their appointment as redactors.

Moreover, it must be recalled that, after his resignation, Dom Delatte was unanimously re-elected by his

monks of the Congregation of France.

Now, what does Fr. Holly's page mean? Well it means that Dom Pothier was no more with Solesmes, as he had left this monastery in 1893, and had been appointed Abbot of Saint-Wandrille in July 1898. It means that Solesmes, and Dom Mocquereau, and their followers, were already called by some people the "Neo-Solesmes". It means that, at that time, Dom Mocquereau had already edited eight volumes of his "Paléographie Musicale", and his authority had become more or less troublesome. It means that Gregorianists are a part of humanity, and humanity likes to fight. Above all, it means that the acute phase of the rhythmical restoration, which we have carefully distinguished from the melodic one, had already taken place: how many decades more it will last, nobody knows.

In fact, to adopt as a standard the edition of 1895 was, at least apparently, to slight the edition of 1903, elaborated by Dom Mocquereau and his collaborators in Solesmes. This last edition was manifestly better, so much better that, in seventeen hundred passages of the Gradual, the Vatican edition disagrees with that of 1895

and agrees with that of 1903. The opponents of Dom Mocquereau could say, and some did say, that they took those passages from the manuscripts: no doubt, they did; but, no doubt, Dom Mocquereau did the same at an earlier date; and, no doubt, nobody had known how to do the same in 1895.

Anyhow, 1895 was adopted, and 1903 overlooked. Why? Because, besides the melodic ameliorations, the 1903 edition afforded a very remarkable system of rhythmical improvements, by way of more accurate notation, and also of rhythmical signs reducing, as was already said, the liberties of free rhythm to the normally due proportions, thus making ten times easier the work of choirmasters and choristers, at least in so far as unity is concerned. This rhythmical system had been copiously explained by Dom Mocquereau in the 7th volume of "La Paléographie Musicale"; and it really was nothing else but the Solesmes system of old and new times, the only consistent and logical Solesmes system. But a small minority of active and audacious Gregorianists were not quite ready for its acceptation; and the same men who had been, for years and years, subjugated by the magic rendering of the Solesmes choir, vigorously protested when at last its secrets were given out.

A notable feature of Dom Mocquereau's rhythmical system is the freedom of the tonic accent, that is to say, its liability to take place at the up-beat as well as at the down-beat, without losing its character. As the modern common practice is quite different, the system had to face objections from modern common practitioners. However, history and philology are on Dom Mocquereau's side. In fact, with the ancient Greeks, the tonic accent was a mere melodic phenomenon, a simple rise of the voice, without any mixture of strength or length. From Cicero's time, in spite of the resistance of scientists, the tonic accent had a tendency to associate intensity or strength with acuity; and, indeed, at the time when the

Gregorian melodies were composed, it had become intensive or strong, but without any intended mixture of length. At last, when the romance languages came into existence, the tonic accent acquired a tendency to become quantitative or long. Then, the Renaissance did its best to enforce the imposition on the tonic accent of a triple character: acuity, intensity, and quantity. And, when our modern music systematically became metric. the law prevailed of always putting the tonic accent at the down-beats. This is a fact of merely mechanical logic, many times contradicted by a logic of superior essence; but it is a fact. Accordingly, even when we have to deal, in English, with an accented and short syllable, we are forbidden to put it at the up-beat or its equivalent, and consequently the down-beat will receive it; but, as the syllable is short, and to give it the full length of a beat would be inelegant or unusual, we shall shorten it by writing the next syllable on the second half, or second third, or even second fourth, of the aforesaid beat, thus producing a case of syncopation as often as the text requires it. But the syncopation essentially is an exceptional element of pathetic expression; and, by our practice, we make it a usual and common one: which is a sin against rhythm. The rag time is wrong chiefly from the fact of transforming the same exception into a principle, and, to some extent, it may be looked at as an offspring of our misrepresentations of the tonic accent.

Dom Mocquereau is wiser: always in touch with "the sources", he knows how to keep everything in its proper place.

Practically, we are bound either to abandon any idea of complete Gregorian restoration, or to accept and practise the Gregorian repertory as it is, well persuaded that a system that was in common and daily use, to say the least, from Saint Gregory's time to the Renaissance was a consistent and logical one. And, in truth, it is accepted;

but some people try to find accommodations between old and modern ways; and this impairs the efficiency of a rational teaching. Dom Pothier did not experience to the utmost the bitterness of contradiction on such points, as he always strove to keep his explanations along the oratorical line, without courting too much precision. But Dom Mocquereau was plain and formal, and drew out the last consequences from the commonly accepted principles: accordingly he had, and still has, to face a set of bold opponents.

Nevertheless, as the true interest lay not in being put on a pedestal, but in helping the common work, the Benedictines of Solesmes tried to keep their precious rhythmical indications at our disposal. Therefore, when the Vatican Kyriale and Gradual came out, the Solesmes publisher, Desclée, printed two sets of books: the plain Vatican edition, and the same edition with addition of the rhythmical signs of Solesmes. The second set was so successful that it was said to be sold in the proportion of nine copies against each copy of the first one. But, as the other publishers had no Solesmes to back them, they were unable to issue their own Vatican edition with rhythmical signs, and their business was thereby impaired; and their discontent became a weapon in the hands of the adversaries of Solesmes.

Truly, it is sad to realise that any noble enterprise like the Gregorian restoration, when taking place in this world of ours, is doomed forever to be a compound of authority, science, ambition, and business. Authority and science, if practically trusted, would go along hand in hand, and do their work quickly and efficiently. But they are so many times checked by the vanity of some people and the cupidity of others! And that makes their work slow, and keeps the public improvement in the ways of uncertainty for indefinite periods.

Anyway, on January 25, 1911, the Congregation of Rites issued a Decree about the so-called "rhythmical signs". They were declared "precariously tolerated", and only for the books already provided with those signs, to wit, the Gradual and Office of the Dead; and it was forbidden to add them to the books that were yet to come out, like the Antiphonary, Propers of dioceses, etc.

This decision was taken "attentis rerum adjunctis", and such a clause keeps the Congregation's hands free for the future. Moreover, the same decision may easily be misinterpreted as it does not mention the books written in musical modern notation: for, each one of our modern notation books is, more or less, a rhythmical one; and every publisher issued such books of his own; and to exclude them would be to preclude the two-thirds of humanity from any participation in Gregorian singing. The friends of Solesmes, who are legion, have already made up their minds for the use of a modern notation Vesperal, rather than lose the benefit of the rhythmical indications; and, as every publisher will have some book of the same kind, there will be no protestation against the position; but, as every publisher will likely have his own interpretation, we shall have as many modes as publishers, and no unity whatever. Really, it would not be so troublesome to have the rhythmical directions of Solesmes sanctioned and secured for uniform use everywhere. After years of experience, this practical conclusion will become evident.

But, for the present, we cannot conceal that the Decree of January 25, 1911, was a new trial for the monks of Solesmes, and an occasion of triumph for their adversaries. One of them, a Canon and choirmaster in France, cried out victory in a long aggressive and sarcastic article that was published by the "Semaine Religieuse" of his diocese. Of course, in the camp opposed to Solesmes, such musical Reviews as preserve some dignity did not

chime in with the Canon; but they charitably informed their readers that such an article had been published in such a periodical, and was worth reading...

However, the triumphal noise of the adversaries was, after a short while, deadened by some official "Declara-

tions" that will be related presently.

Meanwhile, and in spite of all, the Benedictines kept on in their love for Rome, as Rome did in its love for the Benedictines. The position, at least partly, still was what it had already been for some thirty years. And we really do not know which we have to admire more, either the trust of Rome in the Benedictines, or the trust of the Benedictines in Rome. Anyway, the Benedictines are, on one hand, wonderful workers, who won the admiration of scientists, and, on the other hand, wonderful christians, who many times gave the world the most beautiful examples of humility and resignation.

ABEL L. GABERT.

(TO BE CONTINUED)

BROTHER JUSTIN

When the telegraph clicked off on Wednesday, February, 28: "Brother Justin died this morning," a President of one of the great institutions which Justin founded, remarked, with tears in his eyes: "Our great Leader is gone. He was a great worker: he filled the whole United States with his work, he filled Ireland and England with his work, and he filled parts of France with his work. Our great Leader is gone."

The President knew whereof he spoke, and a review of Brother Justin's labors will inspire his followers to courageously live the "life in death" philosophy which Justin's Master pronounced at the foundation of Christianity: "Unless the grain of seed which falls to the ground die, itself remaineth alone. But if it die it shall bring forth fruit an hundredfold." This philosophy Justin knew, accepted and lived to his eternal glory.

Brother Justin (Stephen McMahon) was born in County Mayo, Ireland, August 4, 1833, and emigrated to the United States at a very early age. After having "worked his way" through school in New York he entered the Christian Brothers' Novitiate at Montreal in his twentieth year. In 1854 he left the Novitiate. For a number of years he taught in the schools of Montreal and Quebec and Baltimore, and in 1859 was appointed Director of Assumption Academy, Utica, New York. He held the directorship for seven years, when he was given charge of Calvert Hall, Maryland. The MS. history of that college, written by Brother Azarias, commends in fitting words the work done by Justin during his two years there.

Then came a new field wherein Justin's ability as an organizer and a leader was given full scope, and where

he is remembered after the lapse of a half-century—the Pacific Coast. On the night of August 10, 1868, he landed with seven companions in San Francisco. On the morrow he took charge of St. Mary's College in the old Mission Road and there he launched in the cause of education the greatest factor west of the Rocky Mountains. We would like to give facts and figures to prove this statement but our purpose is of another order. When he took charge there were thirty-four students in the institution: at the end of the first year the register listed two hundred and fifty-seven. In 1870, when St. Mary's College could not accommodate the influx of students, St. Joseph's Academy was opened in Oakland as a day and boarding school for boys under fourteen years of age. Then, in January, 1874, the Sacred Heart High School in San Francisco was opened with twenty-three classrooms and six hundred scholars. For this building Brother Justin collected in the name of Archbishop Alemany \$50,000.00 in one month in subscriptions of \$5,000.00. Many a time did he and the venerable Archbishop walk the streets of San Francisco for donations. and pioneers of the old town well recall the moneys which were thrown to them from the windows of houses as the energetic pair went their way for the cause of Christian education. The building cost about \$100,000,00 and to furnish it Justin, with that initiative which is akin to genius, held a "fair" which netted him \$10,000.00. Remarkable success, when we remember that one of his strictest injunctions to those in charge of the booths was to refrain from soliciting "chances" from the visitors. In 1876 and 1877 two more colleges were founded in California: one in Sacramento and the other under the patronage of Santa Inez at Santa Barbara.

The Brothers' prestige grew steadily in the West. To supply the demand for them twenty acres were bought in Contra Costa County where a Novitiate and a Normal school were erected to which the novices and postulants were transferred from St. Joseph's Academy in 1879. Among the aspirants to the brotherhood were many who were under Brother Justin's tutorship at St. Mary's College. Strong indeed was the wave of vocations which he started, for during the six years subsequent to his leaving California, seven new houses were opened, one of them at Portland, Oregon.

Such was Justin's decade of work and leadership on the Pacific Coast, and when he left unostentatiously in October, 1879, there were many who realized that one went from their midst "such as they would never see his like again." Archbishop Alemany remarked sorrowfully to the late Brother Patrick: "You are taking my right hand from me when you take that man."

Brother Justin left California to become Provincial of the New York District, which he held for ten years. During his regime the grand Manhattan College went ahead with leaps and bounds and the Brothers' schools were introduced into the city of Portland, Maine.

In 1889 he went to Ireland where he reorganized that country's school system and left a monument to his memory in the De La Salle Training School, Waterford.

The educational system inaugurated by him was so successful from its inception that the English Government elevated the schools of the system to the rank of National Schools. Before returning to New York, Brother Justin founded a district of his order in England with the Mother-house at Manchester.

Four years was all the time necessary for this energetic worker in God's vineyard to gather the harvest in the land of his birth. He returned to New York in 1893, and continued the work of Provincial until 1898, when he put his neck into the yoke of obedience and crossed the seas to exile. But more of this anon. Four years he remained in Toulouse, France, teaching a couple of

hours in the morning and visiting the churches in the afternoon. From Toulouse he went back to Manchester, England, as Provincial Visitor and succeeded in obtaining from the English Government a grant whereby the Waterford College was placed on the list of recognized institutions for the training of teachers for Ireland.

In 1902, he was awarded the Presidency of the Christian Brothers' College, St. Louis, which he held actively until June, 1911. While in St. Louis he founded the Engineering Course of the College and saw the establishment of his last great work—The National Alumni Association of the Christian Brothers' Colleges. It was in the summer of 1911, that he was striken with paralysis while on his way to an Educational Convention in Chicago. He retired to Pocantico Hills, New York, where he rallied sufficiently to allow his attendance at the jubilee celebration of Cardinal Gibbons in Baltimore. A reaction set in and he died without pain or struggle in the Catholic Boys' Protectory, conducted by his conferers in Philadelphia.

His death was the antithesis of his life. He was a rusher for good in life: his death was calm and peaceful. It occurred so quietly that he was dead five minutes before the watchers by his bedside were aware of it. Surely, on that last journey he could have had few fears as to the probability of his election, for was he not to meet his Saviour God, Who was to judge him not according to what he claimed to have done, but according to what he actually did. Look above for his seventy years' labor and let us hope to again meet him as one of those stars that shine for all eternity.

П

Brother Justin was one of the most human men that it has been given the Catholic Church in the United States to foster. Anything human interested him. In

Utica, New York, he will be remembered as a potent factor in the establishment of the Catholic Orphan Asylum and in securing from the municipality an annual allowance for the maintenance of the orphaned poor. While the new orphanage was being built, he housed the dependents in the school building. The Catholic Chapel for West Point was built largely through his initiative and perseverance. For three years he worked to induce Congress to effect legislation that would allow the erection of a Catholic Church on the military reservation. He succeeded, and President McKinley signed the bill. California, besides the wonderful educational system which he inaugurated in her midst, owes Justin the clause in the Constitution whereby provision is made for the support of dependent children regardless of the faith professed in the institution which cares for them. Some of the parishes of San Francisco owe their Sunday schools to Justin's untiring devotion; the Industrial School got weekly instructions in Religion and a chaplain through his influence; and the Sisters' schools were examined monthly by him and his confreres. Even while he sojourned in a foreign land, he found conditions that excited his love for the human kind. Witness his seventeen page letter in bad French written in 1900, to the President of the Third Republic, begging him to desist from further legislative enactments antagonistic to the established school system. Nothing escaped that broad human being whose memory we now revere: he made himself all things to all men that he might gain all. And in San Francisco he so exemplified this trait of his character that when men learned of his receiving a subscription of \$5,000.00 from one Ralhston, a man who was in nothing akin to Justin, they simply marvelled and attributed the fact to his magetic personality.

No one met Justin but to become his friend. Quick in his talk, quick in his walk, quick in his perceptions, he carried conviction to all with whom he came in contact.

When he opened St. Mary's College, San Francisco, in 1868, he advanced the tuition from one hundred and seventy-five dollars to two hundred and fifty. Archbishop Alemany said to him: "Brother, you won't have two dozen scholars." "Yes, we will," said Justin, gayly. And he did. When the committee of priests met to devise ways and means of erecting a high school in the same city, Justin addressed them on the necessity of the undertaking. The committee agreed with him, but the question of funds was of paramount interest, and the Archbishop asked him: "Where will you get the money to build?"

"I'll write to (and Justin named five men: three in San Francisco, one in Rome and one in London, England)

and ask them for \$5,000.00 each."

"Well, Brother," said his Grace, "I will co-operate with you, but I am afraid your ideas are too high; you are not in New York."

Although Justin thus occupied, had a thousand and one matters to attend to, he never neglected his Brothers nor students. They were first. He gave them the best of his brain and heart. His weekly conferences were full of unction and learning and no one who listened to him could do aught but follow his instruction. Being a great worker himself, he stimulated his confreres to great undertakings. And when they had accomplished something, Justin was not the man to say "Well done, Brothers, God will reward you." He awaited the annual vacation and he rewarded them with something substantial, allowing them to see as much of the country as was compatible with his authority. He realized fully that America was but a missionary country and that to get men to work for God and His glory alone, needed a faith born of generations.

He encouraged studious habits among his confreres, provided means to this end, and never during his seventy years of community life allowed his personal feelings to be an obstacle to the growth of the kingdom of God in the individual. He was above anything of that sort and loved each man who worked by his side with a sympathetic love. No one who has not lived the community life where men must annihilate themselves for the greater good, can appreciate fully this admirable trait of sympathy in Justin's character. But we mention it to the world at large that Justin's glory may be thus enhanced, demonstrating as it does that he was abroad as he was at home.

His sympathy was equally manifest towards his students. J. Alpheus Graves, Vice-president of the Farmers' and Merchants' National Bank of Los Angeles, a man of a faith different from Justin's, said of him before the State Bar Association: "After my own mother, he was the first human being who ever took a sincere interest in me. To his teachings I am proud to acknowledge a debt of the deepest gratitude. I am satisfied that he made me a better man than I would have been had I never been subjected to his influence."

He was an entertaining companion and was often requested in his early days in California to accompany prominent men on horseback on jaunts into the country, a pastime of which he was particularly fond. At the banquet board he was equally desired. Full of ideas and projects he had the happy faculty of being able to talk about them without tiring his listeners. His keen, candid remarks about men and things were sauce piquante at a tedious festive board while the poetry with which his impromptu speeches were interspersed lifted them out of the calibre of after-dinner remarks. Justin liked a good dinner as all whole-souled men do, and wherever he was in authority his hospitality manifested itself in numerous banquetings at which his Faculty met the Clergy, and

both, the Laity. He believed in the get-together spirit

and inculcated it at every opportunity.

Brother Justin was hardly a scholar of the first rank, but he had a wonderful ability for utilizing his knowledge, an ability which a great many scholars do not The Classics in his scheme of education held a position second only to that of Religion. In this he was but following the great Basil and Chrysostom and Benedict. Wherever the Classics were taught he saw vocations to the priesthood follow. Nothing was dearer to his heart than such vocations: they were substantial proof of the fruitfulness of the educational system for which he worked and prayed and suffered, and further, he loved the priest, he loved the priest's work, and he co-operated with the priest at all times with brain and heart and hand. Consequently wherever a college was founded by Justin the Classics formed an important part of the curriculum. He encouraged the study of them by his teaching and showed their wonderful effect in the well rounded phrases of his innumerable orations delivered on various occasions throughout the United States. But when the dream of his life was shattered in the late nineties. Justin blessed his God and wrote to a confrere on July 29, 1895: "I regret to tell you that we were beaten in Rome on the Latin question. When the Circular comes, say: 'God be blessed. We are the children of obedience,' "

Ш

Brother Justin's accomplishments in the domain of education tell better than words his ability as an organizer and his power as an executive. But we must ask: Whence came his energy for good? Knowing the man we must answer: To a splendid physique there was added a natural genius which was enlightened and energized by

a faith of the first century. His letters breathe a godliness that makes one marvel. Nothing was attempted without Justin praying to his God; nothing was ever accomplished without Justin thanking Him therefore. At Lourdes, France, he spent hours at a time before the shrine of Mary praying and weeping for his own failures and for those of others. His devotion to the Sacred Heart was extraordinary. When men would say to him, "You'll never again see America," Justin would hammer a fist into a palm and cry: "I will. The Sacred Heart of Jesus can't refuse me." He was the "violent man" of the Gospel and he bore it away.

He was most faithful to his Community Exercises and when journeys took him away from his professed life he kept to a nicety his "Rule" for travelling. This strict honesty with himself made him a honey bee amongst the drones and together with a life untainted gave him that power for good and that courageous conviction which no invidious scrutiny could besiege effectively. His life was upright and just before his God, himself, and his neighbor, and he could well say with St. Paul: "Be ye followers of me as I am of Christ."

Brother Justin's beauty of life can be best learned from a few extracts taken from letters written by him between the years 1895 and 1900. Before perusal a word of explanation is necessary.

The Brothers of the Christian Schools had been teaching the Classics in their Colleges in the United States for a number of years. This indulgence had been permitted by Rome through their Superiors on account of the circumstances which surrounded education in this country a half-century ago. The Brothers had been most successful. The ranks of the learned professions were filled with their graduates. Particularly blessed through their instrumentality, was the Priesthood. When opposition brought the subject to the fore in the nineties, the Sacred Congregation of Rites ordered the Brothers

to adhere to the curriculum of studies outlined in their

Rule. They submitted beautifully.

Brother Justin being a staunch advocate of the Classical Course, and being a strong character, had enemies in his own household as well as devoted friends. Being a great man he was misunderstood. His friends accused him of being the obstacle that prevented the separation of the Institute in the United States from the Motherhouse in Europe. His enemies accused him of trying to effect the separation. Both were wrong. Justin's religious convictions were of such a saintly order that he never entertained any phase of the notion of separation: to him, that much mooted question was something entirely apart from his idea of the Institute of de La Salle, and one which he set himself strongly against. God's glory was his motive always. Nor did he feel revengeful towards those who caused his exile. When the Institute was curtailed in its program of education and Justin was called across the seas in 1898, surely, during the five years of enforced inactivity that followed he certainly would have manifested any rancor that filled his heart or any machinations that he might have been devising for the disruption of the Institute. He had nothing to do but brood over the past, smart under the present, and plan for the future. But his letters are of an order entirely different from such thoughts. Read what he wrote on October 1, 1899: "We were actuated in what we did by a sincere desire to save our best institutions. Our superiors, surely are not less zealous or religious than we. They look at the situation from a different standpoint. They have a right to do so." On November 8, 1899: "Recollect we cannot blame our superiors; we cannot refuse them the right that God has given them to think and govern as their consciences direct." On November 15, 1900: "To-day I was at the Cathedral for the first Mass of the Triduum. It was

splendid. It was solemn when the preacher said: 'The life of St. John Baptist de La Salle was strange even among the saints. They had humiliations and triumphs by turns; he was humiliated always and everywhere. He is your father, your model. He never cherished an unkind thought for any one!' This came straight home. I said to our Lord: I forgive all, even those who have borne false witness against me. I pray for all, and I renounce the idea of getting even with those who, I have sometimes been tempted to think, were not honest in their proceedings against us. My dear —— if God spares, let us in imitation of His forgiving Divine Heart bring union and happiness to our Brothers——.

"With all this I am hopeful of an early return to the land we love and the friends that are dear; but God's holy will be done again and again and always and forever."

Surely there is no rancor nor desire for revenge. But rather there is a saintly submission to the mysterious ways of God, a respect for authority, a heart full of sympathy for others' sorrows, and a beautiful humanness in the desire for home.

Justin preached obedience and submission on all occasions and in his direst hour he wrote (October 17, 1899): "The greatest lesson needed in America is the lesson of obedience; with God's grace we have given it to the best of our ability —. If then, anyone should speak of separation, say plainly: No, no, we will be faithful to our holy vows and trust in God." Again in September, 1900: "There is evidently an entirely false idea of the exiles in the Regime. They fear that we might lead our dear Brothers astray. While the fact is we have tried and still try to do the right and nothing but the right. Time and God's Providence will make things clear. Had not the exiles stood firmly by the ship where would it have drifted!"

Thus the rumors of separation stirred him to renewed efforts to maintain unity in the Institute so that he could write at another time: "By the grace of God we have saved the Institute. If this thing took place a few years later there would be no possibility, humanly speaking, of preventing separation. By God's grace we have prevented that, though we have got no credit for it; but God who knows all, knows for what we labored, and we can leave all to Him."

Such was Justin's position on the Latin question. He worked for the maintenance of the Classics in the colleges of the United States, and when his life's dream vanished into thin air he bowed nobly to his vow of obedience and left the country of his adoption. We cannot entirely accord with his belief that "we have prevented that (separation)." He was too far removed from the scene of the conflict to wield a force pro or con, and moreover, the faction that worked for separation was a minority in the ranks of the Institute in the United States. However we cannot read Justin's letters during his trial, dry-eved: the nobleness, the optimism, the faith in his God, the loyalty to the Institute, the sympathy for the disappointed, and the religious spirit which they breathe wells up in our breast a fullness which must vent itself in tears. And we beg his loving God, in Whom he trusted, for Whom he labored, for Whom he suffered, to give Justin's confreres some of that abnegation exhibited in his letter of November 10, 1900: "In all my afflictions, my remedy is the cross of our dear Lord and my many infidelities. In the midst of my little sorrows, I say with all my heart: "Oh, my God I thank you, I thank you, I bless you. Give me the grace to love you."

May thy name O, Justin, be a balance for uprightness forever! And may thy followers rush like thee through life for God's glory and attain the repose which we hope is most assuredly thine in the Mansion of thy Master!

THE DEVELOPMENT OF PARISH SCHOOL ORGANIZATION

THE PARISH

In the organization and administration of the parish school, three elements of authority meet which are, practically speaking at least, sharply distinct—the diocese, the community, and the parish. Each has authority over the school; but, following the law of the division of labor, the role of each has gradually so shaped itself as to be chiefly confined to a special sphere. The diocesan authority, in the first place, exercises a general supervision over all the schools of the diocese, comparable with that of the state superintendent over the public schools of the state; but besides this, the diocesan supervision extends to individual schools also. The immediate religious superior. again, controls the actual carrying on of the work of the school, much after the manner of the public school principal; while the higher religious superiors, controlling, as they do, the teachers as well as the teaching in a large number of schools, possess a practical power over the school which is comparable, in some respects, with that of the diocesan authority. The parish priest, finally, is the ordinary and immediate representative of the diocese in the management of the school. He is by right the school principal, but he does not usually exercise this right, except to a limited extent. He carefully supervises the teaching of Christian doctrine, if he does not teach the class himself, or have his assistant do so. The measure of actual school responsibility which the pastor has to bear is not small, however, for upon his shoulders falls the full burden of providing for the material and moral support of the school.

This last responsibility is sufficient of itself to exhaust the time and energy that the parish priest is ordinarily able to devote to the school. Archbishop Hughes would have had parish priests "reserve to themselves, as altogether a part of their duty, the care of the parish school, and not rely entirely upon the zeal and devotedness of the teachers, howsoever well proved." Doubtless, if the pastor is to be made to feel that one of his most important works is education, as it is altogether desirable that he should, it is necessary that he be closely and practically interested in the school. In a city parish, however, with its large school, and its many other large, and varied responsibilities, it is practically impossible for the pastor to fulfill the duties of the active principalship of the school. In smaller places it might, perhaps, be done. In city parishes, one of the curates is usually named "principal of the school," but even then, much of the work of the school principal is left to the religious superior to do. Comparatively few among the clergy have had the advantage of any professional pedagogical training. Only of late years has pedagogy begun to make its way into the seminaries. However desirable it may be, therefore, that the clergy should be brought into closer practical touch with the school, there has evidently been, in general, a feeling on their part that, under existing conditions, it were best to leave the burden of the active supervision of the school to the religious superior immediately in charge.

THE DIOCESE

EARLY ATTEMPTS AT ORGANIZATION

Up till towards the end of the Immigration Period, little had been done towards the effective and sys-

¹ Conc. Prov. Neo-Eb. III, d. I.

tematic organization of Catholic school work in the Whatever of organization there various dioceses. was, was due to the religious orders in charge of the schools, each working within its own sphere. The first noteworthy diocesan effort in this direction was made by the Rt. Rev. John Nepomucene Neumann, of Philadelphia, in the year 1852. A "Central Board of Education" was formed, composed of the pastor and two lay delegates from each of the parishes in the city, and presided over by the bishop. One of the chief objects was to secure means for the opening of new parochial schools; but it was also planned to endow the Board with a general supervisory control of the schools. The Board's duties were to be: "1. General applications for aid. 2. Recommendation of a general plan of instruction for all the parochial schools. 3. The distribution, under the direction of the bishop, of such funds as they may receive. 4. And all such other powers as may be added hereto by the unanimous action of the board."3

The time, however, was not yet ripe for the carrying out of the project in full. The Know-Nothing Movement and the Civil War checked the advance of Catholic education, and it was not until a quarter of a century after the attempt of Bishop Neumann that the movement towards better organization was again well under way. On Feb. 9, 1879, the Rt. Rev. Joseph Dwenger, Bishop of Fort Wayne, Indiana, issued a pastoral letter, establishing a system of diocesan supervision by which all the schools of the diocese were brought under the general control of a School Board, consisting of 11 members and a secretary. all priests. The Board had power to prescribe studies, text-books, the qualifications of teachers, and, in general, to take any action that was calculated to make for the betterment of the schools. Teachers were to be examined by the Board, and to each member were assigned a cer-

² Rev. F. W. Howard, address to teachers, Columbus, O., 1909.
⁵ Cath. Herald, May, 1852.

tain number of schools in his vicinity, which he was to visit annually and examine. The Board, in its First Annual Report, issued in July of the same year, furnished much statistical information about the condition of education in the diocese, and expressed the hope of being able, in time, to create a "diocesan school system." The essential features of the plan were thus, a central board, having authority over all the schools of the diocese, with a divisional responsibility of inspection and examination.

The cry for better organization of existing educational agencies was being heard on every side, and when the Fourth Provincial Council of Cincinnati, which had jurisdiction over the Middle Western States, met in 1882, it adopted the Fort Wayne plan of a central board of control, with the additional provision, however, that, in the case of cities, there should be also a subordinate local school board. The decree ran as follows:

"In every diocese, there shall be named by the Ordinary a committee of studies, to which, besides others, the rural deans ex officio will belong. This committee will have authority over everything pertaining to Catholic parochial schools. In cities, moreover, where there are several churches, there shall be a special committee of studies, under the entire direction of the diocesan committee."

THE THIRD PLENARY COUNCIL'S PLAN

The Third Plenary Council of Baltimore, which met two years later, gave careful consideration to the matter of organization, in studying the question of ways and means to promote the efficiency of the parish schools. The need of greater unity of purpose and action was recognized, and it was clearly seen that this could be brought about only through a greater centralization of

⁴ First Annual Report, p. 5. ⁸ Acta et Decreta, p. 224.

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the directing educational forces. At the same time, it was realized that the progress of the schools was also dependent upon the more thorough preparation of the teacher. Both of these views were embodied in the decrees adopted, which provided for a central school board in each diocese, together with subordinate local boards, after the plan of the Council of Cincinnati. The chief function of the central board was to be, to examine and watch over the qualifications of teachers. It was prescribed that—

"Within a year from the promulgation of the Council, the bishops shall name one or more priests who are most conversant with school affairs, to constitute a Diocesan Board of Examination. It shall be the office of this board to examine all teachers, whether they are religious belonging to a diocesan congregation or seculars who wish to employ themselves in teaching in the parochial schools in the future, and, if they find them worthy, to grant them a testimonial or diploma of merit. Without this, no priest may lawfully engage any teacher for his school, unless they have taught before the celebration of the Council. The diploma will be valid for five years. After this period, another and final examination will be required of the teachers.

"Besides this board for the examination of teachers for the whole diocese, the bishops, in accordance with the diversity of place and language, shall appoint several school boards, composed of one or several priests, to examine the schools in cities or rural districts. The duty of these boards shall be to visit and examine each school in their district once or even twice a year, and to transmit to the President of the diocesan board, for the information and guidance of the bishop, an accurate account of the state of the schools."

The laity were also to be admitted to certain educational rights and privileges, which were to be defined more precisely by diocesan statutes.

^{*}Conc. Plen. Balt. III Acta et Decreta, n 202, 204.

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It is to be noted that only lay teachers and teachers belonging to a diocesan community were bound by the above statute. In point of fact, very many of the teachers belonged to communities that were not diocesan. And even in the case of diocesan communities, the demand for teachers was so great that it was frequently found to be practically impossible to enforce at once and directly the high standing of pedagogical efficiency which the Council had in mind. The scheme of a "Diocesan Board of Examination" did not, for these reasons, accomplish as much directly as was expected of it. But the central board found plenty of work to do. The material equipment, the curriculum, text-books, the reports of the examinations and visitations of individual schoolsthese and other matters offered abundant opportunity for the exercise of the authority of the board.

The Third Plenary Council, it is true, speaks only of a central "examination" board, and the decree says nothing of its exercising any wider authority. But this was, nevertheless, contemplated and expected. The Provincial Council of Cincinnati, in its decree on the same subject two years before, had conferred upon the central board "authority over everything pertaining to Catholic parochial schools." The Third Plenary Council, while decreeing the institution of a central board in each diocese, and prescribing its most important function, left the determination of the amplitude of the powers of the board to the bishop. The result was, generally speaking, as had been anticipated, that the full control of diocesan educational interests was vested by the bishops in the central boards.

The larger and more fully developed dioceses took up at once the work of school organization, as decreed by the Plenary Council. Even before the Council, a number of dioceses had followed the example of Fort Wayne. After the Council, the board system became the accepted

norm of diocesan school organization. Bishop Gilmour, of Cleveland, a leader of Catholic educational thought, as well as a practical educator, issued, in the Spring of 1887, a "Constitution and By-Laws for the Government of the Parochial Schools" of his diocese, which may be taken as typical of the efforts made by the bishops to give practical effect to the above decree of the Plenary Council. By this "Constitution," two boards were created, "one Central, embracing the schools and general system of education throughout the diocese; the other Local, embracing, under the direction of the Central or Diocesan Board, the schools and system of education within the districts designated for the work of the Local Boards." The central board was to consist of seven members, who were to be examiners of all candidates for teaching, and also to act as inspectors of schools in the districts respectively assigned to them, being required to visit at least once a year each school within their districts. Full control of the schools, in all practical matters, was vested in the central board, under the authority of the bishop. The local boards were to consist of three, five, or seven members, to be selected from the priests within the district over which the local board presided. boards were also to visit and examine each school within their districts at least once a year.8

The effect of the introduction of this system was everywhere, in addition to the betterment of the teaching, which will be referred to farther on, the awakening of a fresh interest in the schools and in everything pertaining to them, as well as a movement towards greater unification and co-ordination of Catholic educational work.

THE SUPERINTENDENT-SYSTEM

The board system brought a real center of organization

⁵ Constitution and By-Laws for the Government of the Parochial Schools of the Diocese of Cleveland.

into Catholic school work. Enthusiasm was quickened, and the teaching was lifted up to a higher plane of efficiency. Catholic educators eagerly looked forward to further progress. But the advance that had been made also opened up new problems. The central board was found to be an admirable institution for the settlement of education questions of a practical character, but these questions had to be brought before it. The members were not primarily educators, but pastors. They had little time to give to the study of educational problems, even if they had had the requisite training for it. They visited the schools, but the inspection was more often characterized by a spirit of kindly, paternal interest than by practical pedagogical insight. It soon became evident that the central board needed to be supplemented by a man who, to a scientific training in pedagogy, should add those qualities of zeal, discretion, and large-mindedness which would fit him to act as the executive officer of the board.

The school board in New York was the first to recognize the need, and in 1888 the Rev. William J. Degnan, D.D., was appointed Inspector of Schools. The title was later changed to that of Superintendent. Dr. Degnan resigned after a year, on account of ill health. The Rev. Michael J. Considine was selected to succeed him, and continued in the position during the ensuing eleven years. Father Considine labored successfully to raise the standards of both schools and teachers, and in this he was warmly supported by the school board as well as by Archbishop Corrigan. Other dioceses were quick to notice the beneficial effects of the work of the superintendent in New York. The Rev. Stephen F. Carroll was appointed inspector of schools for the Diocese of Omaha, in 1891, and the plan was soon adopted in other places.

In 1894, Rev. J. H. Shanahan, subsequently Bishop of Harrisburg, was appointed by the Philadelphia School

⁰ Letters of Rev. M. J. Considine and Rev. Stephen F. Carroll to the author, in 1910; Cath. World, Oct., 1911.

Board, with the approval of Archbishop Ryan, as Superintendent of Schools for the Archdiocese. Father Shanahan was eminently qualified for the work, and a brief experience enabled him to introduce a very important modification into the system. Perceiving that recommendations that had to be made to religious orders touching the teachers would be more effective if made through the medium of an executive of the same order, appointed for this purpose, he was led to the institution of the office of Community Inspector of Schools. The community inspector was given supervisory authority over all the schools of the order in the diocese, with no other duties. At stated times, these inspectors were called together by the diocesan superintendent, who made known to them, collectively or singly, according to the nature of the matter, the impressions and suggestions gathered during his annual visitation of the diocese touching the condition of the schools. These meetings also afforded opportunity for the discussion of current educational topics and problems. As thus developed, the system comprised a central board of control; the superintendent of instruction, as the board's executive officer; and a board of assistants to the superintendent, made up of representatives of the various teaching orders, each being over the schools of his or her own order.10

Under the able and energetic direction of the successor of Bishop Shanahan in Philadelphia, the Rev. Philip R. McDevitt, who became Superintendent in 1899, the system reached a degree of practical perfection which drew general attention to it. The following regulations, adopted by the Pittsburg Diocese, show the practical relations of school board, superintendent, and community inspectors under the Philadelphia System:

"Each teaching community in the diocese shall have a Community Supervisor of Schools, who shall be under the

¹⁶ For the functions of the community inspector, see paper of Bro. Anthony, in Rep. Cath. Ed. Assn., 1907.

direction of the Diocesan Superintendent of Parish Schools; the Supervisors for Communities having charge of five or more schools to be free from all other assignments to duty.

"The duties and powers of the Diocesan Superintend-

ent of Parish Schools shall be as follows:

"1. The Superintendent, being the Executive Officer of the School Board, shall act under the advice and direction of the Diocesan Board. He shall have the general supervision of the parish schools.

"2. He shall observe the work and discipline of the teachers employed in the schools, and shall report to the Pastor and the Executive Committee of the School Board when he shall find any teacher deficient or incompetent in the discharge of any school duties, or who is not provided with a Diocesan Certificate.

"3. The Superintendent shall attend the meetings of the Executive Committee of the Diocesan School Board, and shall submit to the Executive Committee and the Board such matters as he may deem important. After the close of the school year he shall prepare, as soon as possible, an annual detailed report for publication.

"4. He shall pay special attention to the grading of the schools, and shall see that the text-books adopted by

the Diocesan School Board are used.

- "5. As Executive Officer of the Board, he shall be accountable for the general good condition of the parish schools, and shall in every way practicable advise and stimulate the teachers in the performance of their duties.
- "6. He shall have power to call meetings of the Community Supervisors, of the Acting Principals, and of the teachers, for lectures and instructions on school work.
- "7. He shall have power to ask at any time for specimens of the pupils' work in any of the grades, and may ask the teachers for their methods of presenting the subject-matter proper to the grade. He shall also be priv-

ileged to suggest better methods than those in use whenever in his judgment an improvement can be made."

The Philadelphia System has been gradually extended to other dioceses. At present, sixteen have adopted it, and it is, in all probability, destined to become the norm of diocesan educational government. Thirty-seven dioceses have the simple School Board System, and thirty-six are still without any formal diocesan educational organization. Most of the latter, however, are either newly formed or are educationally weak. The membership of the diocesan school boards varies from two to eighteen. In most cases, under the School Board System, the members visit and examine the schools themselves. But many dioceses have, in addition to the central board, district boards, as recommended by the Third Plenary Council; while several have also a special board for the examination of teachers. 12

THE TEACHING COMMUNITY

CHARACTER OF THE TEACHING COMMUNITY

The third element of organization in the Catholic school system is, as has been said, the religious community. The religious community is not, primarily, a teaching body. Its primary end is the spiritual advancement and advantage of its members. But inasmuch as this purpose is, in the case of teaching communities, linked to the office of teaching, the community may be rightly regarded, practically speaking, as an organization of teachers. It is only as such, at any rate, that it will call for consideration here.¹³ As a religious order, with its rules, constitutions, and traditions, the ideal of the community is to avoid change; as a teaching organiza-

¹¹ Cath. Directory, 1910.

³² Cf. Amer. Eccl. Rev. XI,I, pp. 31, 235, 483, for a discussion of the question as to whether and how far the community may be regarded in this light.

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tion, its ideal must be that of continual progress, through better equipment, better methods of instruction, and the more thorough preparation of teachers. The distinction lies at the base of the legislation of the Third Plenary Council for the betterment of the teaching in Catholic schools.

The statute concerning the examination of teachers, it will be remembered, affected only diocesan communities. Under the Philadelphia Plan, all communities, those whose rules have the approval of Rome as well as those which are diocesan, are brought within the system of a centralized diocesan control through the community inspectorship. Where this system does not obtain, the non-diocesan communities are less directly under diocesan control. The bishop may, according to the Third Plenary Council, make suggestions and enter into agreements with the superiors of these orders about the teaching or the teachers, but the ultimate control over them lies, not with the bishop, but with the Congregation of Religious in Rome.¹⁴

THE THIRD PLENARY COUNCIL ON NORMAL SCHOOLS

The Third Plenary Council probably went as far as it could well go in the direction of centralizing the control of Catholic education for each diocese. A work of not less importance or fruitfulness was its legislation on normal schools. Every novitiate of a teaching order is, to a certain extent, a normal school.¹⁸ Previous to the Council, however, the training-course was characterized by two defects which reacted fatally, in many instances, against the efficiency of the Catholic teacher, as compared with the teacher in the public schools: the course was too brief, and it was lacking on the side of scientific pedagogical instruction and training.

Conc. Balt. Plen. III, n, 203.
 Burns, Cath. Sch. Sys. in U. S., p. 201.

The novitiate usually lasted only a year. Much of the time, during this year, was, of course, given up to religious exercises. Previous to the novitiate, the young candidates, according to the rules of the various religious institutes, were to be given several years-two, at leastof instruction and training for their work. But the demand for teachers too often led the superiors to yield to the temptation of cutting down this precious time of preparation to the narrowest possible limits consistent with the candidate's age. In this way, young girls were often clothed in the religious habit, and sent out to teach in parish schools whose upper scholars were fully their equals in knowledge as well as age. Care was taken. naturally, to place such immature teachers where their lack of knowledge and training would be least liable to be noticed or to work ill. But the schools suffered, and it was but rarely that opportunity was given afterwards to make up for the years of study and training that had been missed.

Again, the science of pedagogy had gained but a slight foothold in the curriculum of the training-schools of the communities, previous to the Council. Their plan of study comprehended the thorough going over again of the studies that had been already seen in school, but there was little besides. The old idea, still obtained very widely, that any one could teach well any subject that he had thoroughly mastered himself. Catholic training-schools were notably behind the public normal schools in this respect.

The legislation of the Third Plenary Council on the subject was as concise as it was clear and decisive. Normal schools must be established, the authority of Rome even being invoked to this end, should it be necessary in any particular case. The curriculum was to be made to embrace both the branches that would have to be taught later on in the parish schools, and the science and art of

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pedagogy. And sufficient time was to be allowed for the completion of the course.

"In order that," the decree runs, "there may be always ready a sufficient number of Catholic teachers, each thoroughly equipped for the holy and sublime work of the education of youth, we would have the bishops concerned to confer with the superiors of congregations dedicated to the work of teaching in the schools, either directly on their own authority or, if need be, invoking the authority of the Sacred Congregation, for the establishment of normal Schools where they do not yet exist and there is need for them. These are to be suitable establishments, in which the young may be trained, by skillful and capable teachers, during a sufficient period of time and with a truly religious diligence, in the various studies and sciences, in method and pedagogy, and other branches pertaining to a sound training for teaching." 16

The authority of the Council was sufficient to induce an almost immediate reform in the conduct of the training-schools. The religious superiors had always favored a full course, and they had vielded only against their will to the expedient of shortening or omitting altogether the postulate or pre-novitiate part. The stronger and more progressive communities eliminated the abuse at once, and held all candidates to the completion of a three years' normal course—two years in the postulate and one in the novitiate. The smaller and weaker communities had to struggle hard before being able to enforce this reform. In a general way, it may be said that the decree of the Council has had the hoped-for effect, so far as regards the establishment of normal schools by the communities, and the length of their course. It must be said, however, that the mind of the Council respecting the study of pedagogy has not been carried out to the same extent. The curricula of the normal schools of the

¹⁶ Acta et Decreta, n, 205.

larger and more flourishing communities leave nothing to be desired, and would, undoubtedly, compare favorably with the curricula of the best public normal schools. But many communities have continued to make the work of their normal schools consist too exclusively of the study of the branches to be taught in the schools. There is much to be done still, in the case of many, before the decree of the Council in respect to the study of the science and art of teaching in the normal schools can be said to be effectively carried out.¹⁷

Much of the credit for the legislation of the Council on education is due to the Rt. Rev. John Lancaster Spalding, Bishop of Peoria. His influence, in the matter of parish school education, was directed chiefly towards the perfecting of the training of the teacher. Both within and without the Council, he labored unceasingly to impress upon all his own lofty ideals in this respect. In a notable article on "Normal Schools," in the Catholic World, April, 1890, he broached the project of a "central normal school, a sort of educational university," to be established for the higher training of teachers, somewhat after the

SUMMER INSTITUTES

pattern of Teachers College, at Columbia University.18

The legislation of the Third Plenary Council has had much to do with the development of a feature of normal school work which has been of very great importance. Practically all the teaching orders now have summer schools or institutes. The course is for from four to six weeks, and from two to four hours a day. The work covers the ground of the curriculum of the average normal school, there being regular class-work in the school branches, and, in addition, general lectures in courses of pedagogy. These summer schools are held at the mother-houses of

¹⁷ Cf. Educational Briefs, "The Training of the Teacher," p. 26.
¹⁸ The year 1911 witnessed the foundation of such a higher normal school for Sisters at the Catholic University at Washington.

the orders, and noted teachers and lecturers are brought from without, and often from a distance. In some dioceses also a summer institute is held, at which all the religious and lay teachers in the diocese are gathered for a week or two, or even more. The program of these diocesan institutes is much like that of the ordinary public school teachers' institute. The community summer schools, on the other hand, with their regular class-work and prolonged curriculum, are competent to cover, in quite a satisfactory way, the ground of the regular normal course. Many communities have thus been enabled to make up to a considerable extent, for the shortcomings of their normal school work in the past.

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OUR FIRST YEAR AT THE SISTERS COLLEGE

The first entry on the pages of the annals of the Sisters College can be made in a few words. On October 7, 1911, in the little chapel of the Benedictine Convent in Brookland, D. C., the Papal Delegate, His Excellency, the Most Reverend Diomede Falconio, pontificated at the formal opening of this new department of the Catholic University of America. The Rector of the University, the Right Reverend Thomas Joseph Shahan, addressed the representatives of eleven religious communities forming the nucleus of the Sisters College.

For these Sister-students, that day added a new significance to those divine paradoxes of "My trumpeter, Paul," by which every religious teacher hopes to be described in her life-work,—"as needy, yet enriching many; as having nothing, and possessing all things."

To crown the first year of the existence of the College came Our Holy Father's blessing given during the late visit of Monsignor Shahan in Rome. Again, in a recent letter to Cardinal Gibbons, Chancellor of the University, His Holiness says of the Sisters College:

"Illud quoque jucundum fuit abs te accipere Episcopos Universitatis moderatores rationem, provido concilio, iniisse qua, incolumi sane religiosa disciplina, vel ipsis Religiosis Foeminis faciliora redderent altioris doctrinae beneficia quibus utilius versentur in puellis instituendis."

("It was furthermore a pleasure to learn from you that the Bishops who are directors of the University had, with prudent foresight, devised a plan whereby the teaching Sisters also, without in any way slackening the observance of their religious rules, might more easily enjoy the advantages of university study and thus attain greater efficiency in their work of educating girls.")

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The Reverend Doctor Shields, Dean of the Sisters College, has given in an article in the January issue of The Catholic Educational Review, the raison d'etre of the institution and has indicated the plans for the future buildings which are to be its home on the hill overlooking the University campus. He has stated also, from the standpoint of the Professors, the work that is in progress. A word from the standpoint of the Sister-students is now timely. We desire to supplement, however imperfectly, what has already been said of the Sisters College and we hope to show that the advantages of university study commended by the Holy Father are part of the "all things" which we possess.

It is our purpose to give a brief outline of the courses and to note the characteristics which unmistakably and indelibly stamp the Sisters College as a Department of a Catholic university. The active interest and the personal helpfulness of the Rector and of the Faculty have gone far to make the work possible and to render it profitable under present conditions. Inestimable is the value of this instruction both for us and for those whom we, in turn, are to "instruct unto justice." Since the teachers of Catholic schools are instruments through which the Church operates, it is apparent that the influence of this Catholic training-school for religious teachers will be far-reaching in its effects.

The curriculum of the Sisters College embraces not only academic subjects but teachers' professional subjects, for those who arranged the schedule of courses kept in mind above all else our needs as teachers. Courses in the Philosophy and Psychology of Education and in General Methods are conducted by Doctor Shields. The philosophical and psychological aspects of the science and art of education are placed before us in the one class, while in the other, the body of theory recommended is taken as the ground-work for detailed study and for

practice. As presented here, the art of study and the methods of rendering thought functional,—phases of this subject highly significant for every teacher,—take on a double interest and a greater value.

Doctor Carrigan conducts the course in Public School Administration. His lectures comprise a survey of the functions of the various educational departments under the State System and a synopsis of laws relative to the American child. The course has come to include a discussion of those civil laws, a knowledge of which is of

particular interest and value to every teacher.

A review of the Catholic School System in the United States is given in the course in Catholic School Administration and Management conducted by the Reverend Doctor McCormick. The beginning of the course showed us definitely the relation of the parish school, the unit of the whole system, to ecclesiastical authority. The Professor noted in passing those provisions of canon law which have direct bearing upon religious communities. The organization, administration, conduct, and maintenance of the schools of the diocesan system are the topics discussed in this class. The body of classified experience, the result of personal observation of conditions in our Catholic schools, makes this course one of unusual interest and importance.

The Reverend Doctor Turner gives a course in the History of Education. He has already examined the content, the method, and the ideal of the educational systems of pre-Christian times; he has given attention to the life, personality, and work of great educators of the past; he has touched upon the legislation in each age and in each country, in so far as it affected education, and is now treating of the history of education in the Christian era.

The course in General Psychology is conducted by the Reverend Doctor Pace. The method which he employs in the study of mental processes is a combination of the experimental and the introspective. We are profiting particularly by the discussion of the problems bearing on the philosophy of the mind, the division of the sub-

ject at present under consideration.

The course in the Introduction to Philosophy given by the same Professor comprises the divisions of philosophy and its methods and problems. A number of philosophical systems have been noted and many of the problems of cosmology have been elucidated. The principles of scholastic philosophy are taken as the standard for those of other systems. Every day deepens our gratitude for the truths so effectively presented in these lectures.

Courses in Mathematics and in English, Latin and Greek afford development along the lines of Science and of Letters. Doctor Landry conducts the courses in Mathematics; Father Fay gives a course in English and one in Latin: the Reverend Doctor Maguire teaches the Advanced Latin Class and Doctor Bolling gives the work in Greek. The names of these four Professors suffice to indicate the training offered by the College in academic subjects. These Professors endeavor in every possible way to add to our power of "enriching many." They combine with content many pertinent suggestions as to the best method of presenting their subjects. It is not unusual for them to permit us the use of their own notes. The "holy Latin tongue" and the language that has sung itself down the ages from the Golden Days of Greece are inheritances, in a special sense, of the children of the Church, and we welcome every opportunity of making them more surely our own.

This outline of the courses fails to convey an adequate impression of a certain distinction which the Sisters College possesses. It goes without saying that this institution offers courses in education equal to those offered by any other university. But the question may be asked of us: Wherein lies the difference between the training

you receive and the training given at a State university? There is but one answer to such a question. The difference between the training offered in the Sisters College and that given at a State university is simply the difference which must exist between two systems with divergent aims; the one of which, while it may run parallel to the other in some lines of work, is found to stop at the point where the other considers that the more important part of its work begins,—this difference, in a word, is the difference between Faith and Unbelief, between the spirit of Christ and the spirit of the world. In every class, from the moment when the Professor begins the work with a prayer to the Holy Ghost or an invocation of the "Seat of Wisdom," to the time for the closing prayer we are at home, in a Catholic atmosphere. Never for a moment do we miss the true meaning of "complete living," but understanding it to include "the attainment of man's eternal destiny," then, and then only, do we accept Herbert Spencer's "Education is a preparation for complete living."

We go to our class in English literature. There the masterpieces of our mother tongue are interpreted for us always in the light of Catholic faith and in a correct historical setting. The Professor of English here brings to his subject a wide vision and a high power of criticism. These, with his spirit of loyalty, make him independent of texts which repeat, edition after edition, the old calumnies against the Church.

Again we hear, in the class in Philosophy, forceful arguments which throw light on the highest truths, and thus we are armed with the weapons of reason against the philosophy of the enemy. Our Professor of Philosophy heeds the warning of Saint Thomas Aquinas, "Beware how you refute a good cause with a poor means." There is no room for sophistry in his presentation of the subject; no fallacies can be found in arguments which

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are best described by our Professor's own figure—Always, when held up to the light, they bear the watermark "V" Veritas.

On Wednesday and Thursday afternoons the scientific aspects of different phases of education are placed before us. Errors in the educational system of to-day are pointed out and refuted and the principles which determine the Catholic ideal of Education are set up to be guiding posts along our way. The activity of our Professor in the cause of Catholic education is sometimes given concrete expression when he tells us, in parentheses, at the beginning of his lecture some piece of good fortune which has come to the Sisters College.

We receive in another course a clearer knowledge of what the Church is doing for education. We learn that the object of so many of the acts and decrees of the Council of Baltimore is to multiply and to perfect our Catholic schools. Seeing thus that our schools are the object of supreme solicitude on the part of the Hierarchy of the Church, we go away resolved to use every means to render them elements of strength in the great Catholic educational system.

Catholic philosophy as well as common sense are employed in the analysis of rival theories of Psychology. Later, it is forcibly brought home to us how all the ideals of education in ancient times lacked the one supreme element and how Christianity has supplied the touchstone for all systems which are but "broken lights" of the System of the Master. Again, we are warned to take heed lest the instrument through which God works on a human soul ever fail of its purpose. Our attitude as Catholic teachers is aptly set forth in these words: "Possessing the truth we should gladly avail ourselves of every correct method by which truth can be spread."

Not only do we wish to emphasize the absolute Catholicity which stamps the work of the Sisters College but

also the active personal interest of the Faculty. regard the making of the Sisters College a success as "the next thing to be done" for Catholic education and they have taken hold of this plan with enthusiasm and hearty cooperation. The best evidence of their interest is the thoughtful kindness displayed on so many occasions towards the Sister-students of the College. They come from the University to the Benedictine Academy, a distance of seven or eight squares, and all sorts of Washington weather finds them at the Academy building ready to give their lectures or conduct their classes. The lack in our present equipment in no wise discommodes them. One Professor found, as he expressed it, "untold wealth" in the discovery of some colored chalk in a box on the window-sill and proceeded to use it in making a diagram to illustrate a point in his subject. Simply constructed apparatus, notes and books of reference loaned to us, lists of bibliography, many valuable hints given in conferences, always gladly granted,-these are the "little things" which manifest the thoroughly kindly and coöperative spirit of the Faculty.

The Right Reverend Rector's fatherly interest has been ours from the first. We shall always remember especially the talks which he gave us before and after his recent visit to Rome. The Reverend Dean of the College has been the life of the project and continues to spend himself for the furtherance of the spiritual and temporal interests of its members.

The Library of the Catholic University is open to the Sister-students exclusively on Saturdays. Moreover, the Librarian has extended to us the privilege of taking books from the Library of Congress over his signature. Thus the means of reference and research are not wanting to those who desire to pursue special work of investigation.

Even in our temporary home, the nucleus of the Library of the Sisters College already exists. Several sets

of books on education have been given by one Professor; copies of the publications of the Catholic University, of works written by members of the Faculty, have their place on its shelves. Very often, mail-bags filled with departmental reports find their way to our growing library, as an evidence of earnest efforts on the part of the Acting Dean of the University Law School to do his share towards increasing our facilities for study.

All the silent work as well as that which is daily evident goes on for the twenty-nine charter members of the College and their communities, it is true, but we know that it is all being done for the children of to-day, the men and women of to-morrow. When we think of them, a question and its answer re-echo in our minds: "Know you what it is to be a child? It is to have a spirit yet streaming from the waters of baptism; it is to believe in love, to believe in loveliness; to believe in belief; it is to know not as yet that you are under sentence of life; nor petition that it be commuted into death." What shall be our method in dealing with a child? Shall we place evil where he may see it and then hope that he will react against it? Or, following the ideal of Catholic educational development, shall we strive to fill his mind with good and plant seeds that will keep him forever a child of God? Catholic children to-day have to meet an attitude in the world, which, when not that of open ridicule of their Faith, is that of pity and a weary toleration of a persistent tradition; and it is precisely this attitude which is often most effectual in winning our young people from the Church. Some haunting words have been written about the poet Shelley: "We remember that he was an atheist from his boyhood; we reflect how gross must have been the moral neglect of the training of a child who could be an atheist from his boyhood." For us, who have such grave responsibilities "in puellis instituendis," a course in Catholic philosophy is a blessing long hoped

and prayed for. Our pupils shall have hereafter an added power of meeting the world with the strength of reason bearing out their Faith, which keeps in them "an upright heart never found in devious ways."

An eminent churchman spoke for the American hierarchy when he said, "The education of our youth is our work par excellence. The decrees of the Council of Baltimore are the speaking expression of our efficacious love and our tender solicitude for the little ones in our spiritual band." Surely it is to the Church and to institutions founded by her that we are to turn for training in our work of keeping for her the "little ones" of the fold. The Heart "in which are all the treasures of wisdom and of knowledge" is the Heart of the Good Shepherd as well; and He is ever devising, through His Church, means of feeding His lambs. As an institution in which Our Holy Father is interested and as an integral part of the great University from which His Holiness believes the best aid to religion and to country is to come, the Sisters College takes its place in the educational system of the Catholic Church in America.

In his address on the day of the opening of the Sisters College, Right Reverend Monsignor Shahan told us that all projects worth while must be grounded on sacrifice, and that it had ever been characteristic of the Master's own to begin in Bethlehem. We remember that to Bethlehem came Wise Men with treasure in their hearts and in their hands. Here, too, in our Bethlehem, are men of wisdom,—that wisdom "which is an infinite treasure to men, which they that use become the friends of God"—and "friends of God," they radiate His beauty and His goodness. To all who have planned the Sisters College and to all who have helped to carry it thus far into execution, the Sister-students, to whom it has opened up such wonderful possibilities, tender their heartfelt gratitude.

It has been said that a university should glory rather

in the character of its teachers and scholars than in its numbers or its buildings. We cannot yet glory in even one building, but we have confidence that our material needs will somehow be as adequately supplied as have been our intellectual needs. In the plans unveiled to us by Monsignor Shahan some weeks before his audience with the Holy Father, we saw a little city all our own,-"the Sisters City" His Holiness called it, when, with benign and paternal interest, he examined these splendid plans. A New Athens shall raise its walls on the acropolis now awaiting it, as a New Troy arose on the banks of the Tiber long ago, but it shall be no statue of Minerva that will stand in the center of the quadrangle. "Sedes sapientiae" shall there look down upon her own. And if we are ever impatient for the realization of this dream which is to bring with it chapel and library and lecture halls, we comfort ourselves and say, as Aeneas of old to his companions:

"Durate, et vosmet rebus servate secundis.

Forsan et haec olim meminisse iuvabit."

A Sister of Saint Dominic.

St. Clara College, Sinsinawa, Wis.

FOR THE AFFILIATION OF COLLEGES AND HIGH SCHOOLS TO THE UNIVERSITY

Pope Leo XIII, the founder of the Catholic University, says in his Apostolic Letter, "Magna Nobis Gaudia," of March 7, 1887: "We exhort you all that you shall take care to affiliate with your university, your seminaries, colleges, and other Catholic institutions according to the plan suggested in the Constitutions, in such a manner

as not to destroy their autonomy."

The Pope in these words seems to have realized what has since become an urgent need in our educational system and to have anticipated a movement that is now quite general among our teaching communities. The establishment of the Schools of Philosophy, Letters and Science, offering courses of special interest and utility to lay students, naturally suggested some sort of articulation between the University and the colleges. On the other hand, the Sisters who attended the first session of the University Summer School in 1911, have frequently expressed their desire for affiliation with the University in preference to any arrangement that might be offered by other Universities, and some of our institutions have already applied for affiliation.

In view of these facts, and in order to establish a standard for our colleges and schools, as well as to secure due recognition for the institutions that are doing good work, the Trustees of the University, at their meeting on April 17, prescribed the following conditions for affiliation:

AFFILIATION OF COLLEGES

Any Catholic college may be affiliated to the University on these conditions:

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- 1. The college must include at least seven chairs or departments and each chair or department must be under the separate direction of at least one professor or instructor.
- 2. Every instructor in the faculty must have at least the A.B. degree from a college of recognized standing, and every head of a department must have a least an M.A. degree from a college in good standing.
- 3. The equipment of the college in libraries and laboratories must be sufficient to secure effective work in the branches offered.
- 4. The college must require for entrance the completion of a four years' successful course in an accredited secondary school (high school), or the passing of entrance examinations on the subjects required in the curriculum of accredited secondary schools.
- The college course must include 2,160 hours of class work distributed over four years. Two hours of laboratory work are to be regarded as equivalent to one hour of class work.

AFFILATION OF HIGH SCHOOLS

Any Catholic high school may be affiliated on the following conditions:

- 1. The high school must give a course extending over four years and including a total of 15 units, of which at least three must be devoted to English and three to some other one subject.
 - Meaning of unit. A subject, e. g., English, pursued four or five hours a week for a school year of from 36 to 40 weeks, constitutes a unit.
- 2. The subjects required with their respective values are: Religion, 2 units; English, 3 units; some other language, 2 units; mathematics, 2 units; social science (including history), 1 unit; natural science.

1 unit. Four units to be elective. They must be selected in such a way, however, as to give another course of 3 units; i. e., one or more units must be advanced work in one of the subjects, other than English, enumerated above. Where Latin is to be pusued in college, at least 2 units of Latin must be taken in the high school.

3. Reasons for this curriculum:

- (a) The high school has two functions: one is to give an education to students who will not go beyond the high school, the other is to give a proper preparation to students who will go to college. Hence some subjects are necessary for both classes of students, while other subjects are necessary for only the one or the other class. All students need: Religion, English, mathematics, and a second language in addition to English. The student going on to college with a view to theology or law will need Latin, Greek and modern language, together with social science: if he contemplates the study of medicine he will need more in the line of natural science. e. g., biology and chemistry. The student who goes no farther than the high school will need more in the way of mathematics, modern languages, economics and the vocational subjects.
- (b) The proposed curriculum, by requiring advanced work in at least two subjects, prevents the smattering which gives the student a little of many things and not much of any thing.
- (c) At the same time sufficient latitude is allowed to enable the student to determine his vocation and to begin his preparation for it before he leaves the high school.
- (d) The curriculum does not prescribe Latin for four years; hence a student, who after one or

two years in the high school, may discover a vocation for a career in which Latin is specially required, e. g., the priesthood, can, without loss of time, take up Latin, say in the third and fourth years, and complete his study of that language during his four years at college.

EXECUTION OF THE PLAN OF AFFILIATION

With these standards of high school and college in view, the University will proceed as follows in affiliating any institution:

- The school or college applying for affiliation shall submit to the University, on blanks supplied by the University, a detailed statement of its curriculum and equipment and of the qualifications of its professors or instructors.
- 2. If this statement is satisfactory it shall be verified by personal inspection through some person delegated by the University for that purpose.
- Should this report be favorable, the institution in question shall be placed on the list of affiliated institutions.
- 4. The University shall then send to the institution an assignment of the matter for each subject offered in the curriculum of the institution and, at the end of the year, a set of examination questions sealed and to be opened in the class when assembled for examination. The papers are then to be sealed in the presence of the class and forwarded to the University, where they will be examined and marked according to a certain scale.
- 5. All students who successfully pass the examinations held during the four years in the high school shall be admitted without further examination to any college affiliated by the University. All students who suc-

cessfully pass the examinations held during the four years in college shall be admitted, without further examination, into the courses in the University leading to the higher degrees. They must, however, reside in colleges approved by the University.

- 6. If it should appear, either from the statement submitted or from inspection, that some modification is needed in order to comply with the requirements, the institution shall-be placed on the list of tentative affiliation and, when the requirement is fulfilled, the institution shall be placed on the list of permanent affiliation.
- 7. In all cases, either of permanent or of tentative affiliation, a record, as shown by examination papers, shall be kept by the University of the work done each year by each student in each affiliated institution, and a copy of this record shall be sent to the institution in which the student resides and to the high school or college from which the student graduated. Should it appear from such records that the work of an institution is unsatisfactory, the University shall endeavor to discover the cause of the defect and to indicate the remedy.

THE SISTERS COLLEGE BUILDING FUND

The Board of Trustees at their meeting on April 17 ratified the purchase of the property for the Sisters College and took the necessary steps to realize the project at the earliest possible date. Several Sisterhoods have already selected sites for their future homes on the grounds assigned for the community residences. They are having plans and specifications drawn up and it is hoped that they will begin building operations in a very short time. In fact, they are only waiting for permission to break ground. This, however, can not be given to them until there is sufficient funds on hand to have the grounds prepared, the drainage taken care of and a heating conduit built from the University power house. Moreover, one of the academic buildings, at least, will be necessary in order to give room for the lectures and laboratory work. These various items will entail considerable outlay. \$100,000 at the least.

A few friends of Catholic education have already contributed or pledged \$14,225, and it is believed that the remainder of the sum will not be long withheld from so worthy a cause.

The Sisters College will unify the Catholic school system of the United States; its beneficent effects will be felt in every parochial school as well as in the academies and colleges conducted by our teaching Sisterhoods. Those who can afford it will give in large sums, but any sum, no matter how small, will be gratefully received and will be acknowledged in the pages of The Catholic Educational Review. If you cannot give \$1,000, perhaps you can afford \$100, and if not, send us \$5 or \$10.

Do you not know some generous soul who can afford to help this cause? If so, send to us for the literature of the subject and place it in his hands. The matter concerns you as much as it does any one else, and if we all help in the measure of our ability this great boon to the Catholic children of the nation will soon be within their reach.

The following are the contributions and pledges thus far received:

Mrs. Samuel Hill	\$3,000
Mr. and Mrs. Cabot Ward	3,000
Rt. Rev. John Nilan, D. D.	1,000
Rt. Rev. Mgr. Shahan, Rector	1,000
Miss Kate Jackson	1,000
Mrs. Cutting	1,000
Mrs. Robbins	1,000
A Friend	1,000
P. J. Gormley	500
T. E. Shields	500
A Friend	500
A Friend	200
John J. Early	100
P. J. Clark	100
A Friend	100
Mrs. Helen Morton	100
Mr. D. Sullivan	100
George Walker	50
Barber & Ross	50
P. J. Nee	50
Mrs. Gahan	25

EDUCATIONAL NOTES

From the very earliest years drawing should be encouraged as a means of expression, and also to develop power of observation. All normal children can be taught to draw, just as they can be taught to write. The spontaneous drawings of children are full of interest in giving indications of character and ability. The use of color should be encouraged, and much more might doubtless be done to train perception of color in addition to training in sense of form. As the child grows older, her drawing and painting should be constantly correlated with her other work. She should often give her own illustrations for her work in history and geography; she may draw her own designs for DRAWING needlework. She should learn something of architecture, and she will be interested in making sketches of old churches and castles visited during holidays. The older girls should have some knowledge of the great artists and their works, and should certainly be familiar with the treasures of our own great art galleries. They should learn reverence for the highest forms of art and should, therefore, not attach too much importance to their own achievements. This remark, however, needs less emphasis in these more enlightened days, when we no longer consider it necessary for every girl to produce at school one or more laborious copies of so-called "works of art" to be hung in the family drawing-room. The main objects of art training in school should be to cultivate the appreciation of beauty and to give sound preparation for more advanced work later.

With music the work can not be so general. All girls with musical ear should sing, and should learn to read

easy music at sight. Such training in sense of time, tune, and sight reading should be given as will make it possible for a girl to enjoy taking part in choral music. Most girls will, in addition, learn to play some musical instrument. Although there are more rational ideas on this point now than there were in the past, yet it must be confessed that there are still many unfortu-

nate children forced to spend weary hours in practising which for them is waste of time. When a girl has learned the piano for some time, dislikes her work, and is really unmusical, she should be allowed to give it up. She will have gained all that is possible for her, and if she is to derive any pleasure from music in after life, it will be from hearing good music rendered by others rather than by her own efforts. At the same time, a girl should always be given a fair chance with music. Sometimes musical ability is latent in unlikely pupils, and in these cases patience and perseverance have achieved much. A defective ear in music may improve wonderfully under skilled training. It should be remembered that the main aim for the average girl is that she should be led to understand and appreciate good music. If she can not do this, she has missed one of the great pleasures of life. It is a pity that more general attention is not given to orchestral music. In a family of three or four sisters, for example, home music is much more interesting if the sisters can between them play a piano, two violins, and a 'cello, This is certainly becoming more usual nowadays; but I think that too many girls give their whole time to the piano. There should be a high standard in choice of music. Girls who have been trained to appreciate the compositions of the great classical masters have something for which to thank their music teachers in after years.

E. M. LEAHY, M. A.

Dublin Ireland.

The daughter in the home, who receives from father and mother every ministry of love, who has the best that money can procure in education, travel, amusements and clothes, misses the best of life if she is not required to contribute something to the home in the way of service. Many mothers do not permit daughters to share responsi-

bilities with them. It is a mistaken kindness to relieve them of all care and unselfishness is a prolific cause of the restless spirit which is so often seen in young girls.

Full of life and activity, they are not content unless they can be doing something, and if a girl has any serious earnestness the pursuit of pleasure alone does not satisfy. It may be easier for the mother to hold the reins in her own hands, but is it fair to the daughter? She can only learn by doing, and where can she as properly learn home management as in her mother's home _____ who should be so patient with her, who should be so interested to see that she is equipped to be a help-meet instead of a novice when she has a home of her own The handling of the money for the marketing, the expense of living, should be a part of the education of all daughters. Even though in her experiments there are mistakes, it is better to make them under the parents' roof than after she has a home of her own.

Child-Welfare Magazine, APRIL, 1912.

We have no right to measure the worth or progress of a child in terms of problems of algebra or questions of technical language construction. Each child should be measured by his own standard and in terms of himself. It is always the effort that deserves praise and not the success. It is never a question for any student whether he is keener or duller than others. It is not the business of a teacher to know or to try to determine whether one student is stronger than another. While

examinations as at present conducted usually show this very thing, they only defeat the purpose for which they should be held and do positive injury to a large majority of those who take part. Examinations are entirely proper in a system of public education, but should never at any time be competitive. Thousands of boys are now out of school because they were compared and contrasted with the more brilliant ones instead of themselves. We should stand for something definite in industrial educa-

tion. We should stand for a school that appeals to and means as much for the boy who expresses himself in terms of his hands as for the boy who delights in the

classics and languages. We should stand for a definite line of work that will appeal to the great army of more than 50,000 young boys and girls in our state who are now out of school for no definite reason except that their lives are out of harmony with the spirit of our schools. These are too young to earn a living by the sweat of their brows; they are often too lazy to do so. A school must be organized which will give them the habit of physical activity directed along lines of utility. The period of compulsory education for this class should not be set in terms of years, but in terms of the ability of the child to accomplish definite things with his hands and to work under the stimulus of a normal will power.

Samuel L. Scott, The Teachers' Journal, Jan., 1912.

Are not the practical arts, as factors in the program of studies for the upper grades, suffering from a confusion of partially contradictory aims? The error seems widespread that the same procedures will enable us to realize equally the ends of liberal and of vocational education. Experience now proves that we can accomplish

the purposes of vocational education in a selected field by the choice of appropriate means and methods. However, these make partial and, often, only incidental contributions to some of the important CONFLICT ends of liberal education, which is education, OF AIMS not in production, but in broad and socialized utilization; whereas, the procedure suited to a true liberal education may develop relatively little in the way of vocational power. The two forms of training face, if not in opposite, at least in widely divergent directions, as the experience of the ages testifies; yet in practical arts teaching to-day we are striving simultaneously to follow both paths. The results are disappointing to the partisans of each purpose; and the practical arts teacher meets the usual fate of him who seeks to serve two masters.

> DAVID SNEDDEN, EDUCATIONAL REVIEW, April, 1912.

Twenty-five states are represented in a crusade which the lawmakers and school authorities of the country are waging against the high-school fraternity, according to a report which has just been issued for free distribution by the United States Bureau of Education. Of these, 13 states have passed legislative enactments hostile to the secret orders, while the school boards of important cities in the other 12 states have adopted like measures within their own jurisdiction.

All states having laws on the subject provide a penalty of suspension or expulsion from school for all those who join these orders. The most drastic laws were passed by Iowa, Minnesota, and Nebraska, whose HIGH-SCHOOL legislatures made it a misdemeanor for FRATERNITIES anyone even to solicit members to these organizations. Michigan and Ohio made

it a misdemeanor for a school officer to fail or refuse

to carry out the anti-high-school fraternity law. Other states which prohibit these orders are California, Indiana, Kansas, Mississippi, Oregon, and Vermont. Massachusetts empowers the Boston School Committee to deal with the secret-society problem in its own way, while Washington gives the same latitude to the school boards of its larger cities.

The more important cities whose school boards have passed regulations restricting or forbidding high-school fraternities, are Denver, Meriden, Chicago, Covington, New Orleans, Lowell, Waltham, Worcester, Kansas City, Mo., St. Joseph, Butte, Oklahoma City, Reading, Salt Lake City, Madison, Milwaukee, Racine, and Superior. The commonest penalties are suspension, expulsion, or debarment from school athletic or other teams.

The United States Bureau of Education's report also cites some of the more important court decisions, every one of which upholds the school authorities in dealing rigorously with the high-school fraternity, on the ground that the measures so taken are authorized as a part of the school board's discretionary powers. Most courts cited, however, will not allow the offending pupils to be barred from classroom exercises, although they can be barred from participating in all athletic or other contests.

"The high school secret society will very likely never win such a place in the American educational system as that now occupied by the college fraternity," said William R. Hood, of the Education Bureau's Division of School Administration, yesterday. "There is no such need for a high school fraternity; indeed among its most insistent opponents are many college fraternity men.

"It is interesting, and possibly significant, that the movement to extirpate the fraternity activity from highschool life had its origin and still finds its greatest strength in the West and Middle West."

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

On March 27, His Eminence, Cardinal Farley of New York, Chairman of the Visiting Committee of the Board of Trustees of the University, paid his first visit to the University since his elevation to the Cardinalate. He was formally welcomed by Rt. Rev. Rector of the University at a dinner given in his honor. In his address, the Rector paid a notable tribute to the Cardinal as an educator and patron of learning, recounting his labors in behalf of Catholic schools in the archdiocese of New York and in behalf of the Catholic University on whose Board of Trustees he has served from the beginning. In his response Cardinal Farley expressed his great pleasure in witnessing the days of prosperity of the University, and pledged his continued interest in its welfare. After the dinner a reception was held at which the Presidents of the affiliated colleges and the members of the University faculties were presented to the Cardinal.

At the meeting of the national Board of Directors of the Knights of Columbus held in Washington, D. C., on April 2, it was announced that the Catholic University fund had reached the sum of \$385,000 and that the remaining \$115,000, necessary to complete the endowment would be collected before the end of the year. This endowment which the order is endeavoring to establish will provide for the board and tuition of fifty students at the University.

MEETING OF THE TRUSTEES

The Board of Trustees of the University held its semi-annual meeting on April 16. His Eminence Cardinal Gibbons presided. The presence of Cardinal Farley of New York, and Cardinal O'Connell of Boston, made the meeting of historical significance as the first occasion on which three American Cardinals have met.

The Board approved the plan to complete the Gibbons Memorial Hall, and to have the east wing in readiness for occupancy on Oct. 1. The finished building will have accommodations for 130 students. Besides ample recreation rooms in the basement of the west wing it will have a beautiful reception hall 36 feet square, and 20 feet high—the chief monumental feature of the building. In the basement of the new wing is being constructed a commodious house chapel, 100 feet long, 35 feet wide, and 14 feet high, which will seat 450 and will satisfy the immediate religious wants of the lay students.

AFFILIATION OF CATHOLIC INSTITUTIONS

The Board of Trustees also approved the project of inviting the voluntary affiliation of Catholic high schools and institutions of collegiate character both of men and of women. This affiliation of higher academic institutions of the Catholic Church in the United States was the ardent wish of Pope Leo XIII. He gave prominent expression to it in the Brief of March 7, 1887, by which the University was founded. then some progress has been made towards its realization in the affiliation of the religious houses in the neighborhood of the University. The proposed measure goes farther and when fully executed will establish close academic relations between the University and the leading Catholic institutions of learning in the United States. There can be no doubt of the mutual advantages to be derived from this closer relationship; among them unity and excellence of curriculum, superior training of teachers, more searching and thorough examinations, and responsible control of grave defects of method or content in studies. No doubt it will take some time before this system of affiliation is fully worked out, but the principles on which it is based have been formally approved.

A NOTABLE DONATION TO THE UNIVERSITY

Doctor Max Pam, a prominent lawyer of Chicago, has promised to give the sum of \$25,000 to the Catholic University in five annual installments for as many theological scholarships,

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one condition of which is that the holder shall take some studies in the department of social sciences and thereby prepare himself to combat efficaciously the false tenets of socialism and allied doctrines. The donor is not a Catholic but he regards the Catholic Church as the great bulwark in the United States against the bad features of socialism and anarchy, and one of the country's most efficient agents in the upbuilding of law and order.

THE CONSERVATION OF SCHOOL CHILDREN

A well attended conference of physicians and educators was held under the auspices of the American Academy of Medicine at Lehigh University, South Bethlehem, Pa., on April 3 and 4. Many teachers from Pennsylvania, New Jersey, and New York, were also in attendance. The Conservation of School Children was the general theme discussed at the Conference, the program of which was as follows:

April 3, Topic: "Deficient and Backward Children." 1. "Remediable Conditions in the Feeble-Minded and Backward," by Walter Stewart Cornell, B.S., M.D., Philadelphia, Lecturer on Child Hygiene, University of Pennsylvania. Discussed by Maximiliam P. E. Groszmann, Ph.D., Plainfield, N. J., Educational Director for the National Association for the Study and Education of Exceptional Children. 2. "Sterilization and Segregation" by Henry H. Goddard, Ph.D., Vineland, N. J., Director of Research in the Vineland Training School for Backward and Feeble-Minded Children. Discussed by Alexander Marcy, Jr., M.D., of Riverton, N. J. 3. "How to Secure State Appropriations for the Proper Care of the Feeble-Minded," by Joseph S. Neff, M.D., Philadelphia, Director of Public Health and Charities. 4. "How Far Shall the Public School System Care for the Feeble-Minded?" by a) Andrew W. Edson, New York, Associate City Superintendent of Schools; b) J. H. Van Sickle, Springfield, Mass., Superintendent of Schools; c) E. Bosworth Mc Cready, Pittsburgh, Medical Director, Hospital Schools for Backward Children. Discussion opened by William C. Schauffler, A.B., M.D., Lakewood, N. J.; President of the State Board of Education of New Jersey.

The Presiding Officer of the evening session was Henry S. Drinker, LL.D., President of Lehigh University. The principal address was delivered by Owen R. Lovejoy, of New York, Secretary of the National Child Labor Committee, on "The Conservation of School Children."

April 4, Topic: "Teaching Hygiene." 1. "What Should be Taught?" a) "From the Physicians' Point of View," by Seneca Egbert, A.M., M.D., Philadelphia, Dean of the Medical Chirurgical College; b) "From the Teacher's Point of View," by Percy Hughes, A.M., Ph.D., South Bethlehem, Professor of Philosophy and Education, Lehigh University. Discussed by F. D. Raub, Allentown, Superintendent of Schools. 2. "How Should Hygiene be Taught?" a) "Methods in Vogue" by W. S. Steele, A.M., LL.B., Harrisburg, Principal High School; b) "Improvements Suggested," by Louis Nusbaum, Philadelphia, District Superintendent of Public Schools. Discussed by James S. Grim, Ph.D., Kutztown, Pa., Keystone State Normal School, and by Miss Sara Phillips Thomas, Philadelphia, State Superintendent of Scientific Temperance Instruction, W. C. T. U. 3. "Teaching Hygiene for Better Parentage," a) Thomas D. Wood, M.D., New York, Teachers College, Columbia University; b) Miss Helen C. Putnam, A.B., M.D., Providence R. I. 4. "Indirect Methods of Teaching Hygiene," by C. E. Ehinger, M.D., West Chester, Penn., Physical Director State Normal School.

Afternoon Session. Topic: "Medical Inspection." 1. "Medical Inspection of Schools," a) "From the Standpoint of the Board of Health," by J. F. Edwards, M.D., Pittsburgh, Head of the Bureau of Health; b) "From the Standpoint of the Educator," by Thomas A. Storey, M.D., Ph.D., New York, Professor and Director of Physical Instruction and Hygiene, College City of New York. 2. "Measures for Prevention of Respiratory Infection in the Schools," by William Charles White, M.D., Pittsburgh, Professor of Medicine, University of Pittsburgh. Discussed by Watson L. Savage, A.B., M.D., Pittsburgh, President of New York Normal School of Physical Education. 3. "The Relative Physical Advantages of School Lunches in Elementary and Secondary Schools," by Ira S. Wile, M.S., M.D., New York.

NEW UNIVERSITY LAW SCHOOL

In the early part of April the Illinois College of Law, a day school, and the Illinois Law School, a night school, became affiliated with De Paul University, Chicago. They will constitute the law department of the University and will be known as "The Illinois College of Law of De Paul University." These schools were founded in 1897 by Howard N. Ogden, a professor of the old Chicago Law School. The Illinois College of Law has an alumni which numbers nearly five hundred. The bulletin of the institution states that it has "matriculated two thousand students and of these one thousand are now lawyers actively engaged in their profession."

SOUTHERN EDUCATIONAL CONFERENCE

The Conference for Education in the South held its fifteenth annual session in Nashville, Tenn., on April 3, 4, and 5. Educators, statesmen, editors, lawyers, physicians, clergymen, merchants, manufacturers and prominent men and women from many parts of the country met in this conference to discuss in a practical and non-technical way leading educational questions and their application to conditions in the Southern States.

The Conference was organized in an informal way at Capon Springs in 1898 and held its first three meetings in that place. At the third meeting Robert G. Ogden was chosen President and has remained in that capacity ever since. Its other officers are: Wickilffe Rose, Vice-President; William A. Blair, Treasurer; and Philander P. Claxton, Executive Secretary. With the Conference are associated many other organizations and societies which hold their annual meetings at the same time and place, viz., The Association of Southern State Superintendents of Education, the Association of Rural School Inspectors, the Association of Superintendents of City and Country Schools, the Association of Southern College Women, Associations of teachers, of physicians, and of those interested in the education of the negro.

Among the topics discussed at the Nashville Conference were: "Industrial Education in the South," "Agricultural Education," "Rural Schools in Southern States," "Education of the Negro in the South." The list of speakers included the ay

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following: President Robert G. Ogden of New York; Walter L. Fisher, Secretary of the Interior, Washington, D. C.; Count J. H. von Bernstoff, Ambassador from Germany; Jonkheer J. Loudon, Minister from the Netherlands; Representative Martin W. Littleton, of New York; St. Clair Mc Kelway, editor of the Brooklyn Eagle; Dr. Edwin A. Alderman, President of the University of Virginia; Walter H. Page, editor of the World's Work; Dr. David F. Houston, President of Washington University, St. Louis; Dr. S. C. Mitchell, President of the University of South Carolina; Dr. John L. Coulter, Specialist in Agricultural Statistics, United States Census Bureau; Jacob M. Dickinson, ex-Secretary of War; Dr. Charles W. Dabney, President of the University of Cincinnati; Thomas F. Parker, manufacturer, Greenville, S. C.

THE CHILDREN'S BUREAU

The bill to establish in the Department of Commerce and Labor a bureau to be known as the Children's Bureau which passed the Senate on January 31 was approved by the House of Representatives on April 2. It was then referred to a conference committee by which it was submitted to the President for approval.

A number of the members of the House opposed the bill on constitutional grounds, declaring that it represented a further invasion of the rights of the States. When the bill was called up for passage Representative Sisson of Mississippi, a Democrat, demanded a division. This was defeated by a vote of 89 to 11. Mr. Sisson then demanded the ayes and noes. On this vote the bill was passed, 173 to 17.

On April 17, Miss Julia Lathrop of Chicago was appointed by President Taft chief of the new bureau. Miss Lathrop is the first woman to be appointed to the position of a bureau chief in the government service. She is a member of the Illinois Board of Charity, a graduate and trustee of Vassar College, and in recent years she has been an associate of Miss Jane Addams in the work of Hull House, Chicago.

LECTURES ON THE PEACE MOVEMENT

A course of twelve lectures entitled "The Constructive Peace Movement," based upon the Pontifical Letter of June 11, 1911,

of His Holiness Pius X, addressed to the Apostolic Delegate to the United States, His Eminence Cardinal Falconio, was begun at the Catholic University on April 23. These lectures prepared for this occasion are given by the Honorable James Brown Scott, Technical Delegate of the United States to the Second Hague Peace Conference, Counsel of the United States in the North Atlantic Coast Fisheries Arbitration, and Professor of International Law, Johns Hopkins University, Baltimore, Md. They present in historical and analytical form the various projects which have been proposed to remove the causes of war, to maintain and bring about international peace, thus making a logical commentary upon the Pontifical Brief and indicating the means by which its purposes may be realized. The lectures are designed to be of special interest to the students of theology and philosophy, members of religious orders, and to students of law, economics and sociology, and are very well attended.

THE CATHOLIC EDUCATIONAL ASSOCIATION

The ninth annual meeting of the Catholic Educational Association will be held in Pittsburgh June 24-27, 1912. The Rt. Rev. Regis Canevin, Bishop of Pittsburgh, and the local clergy are exerting every effort to make the coming convention the most profitable one that has been held in the history of the movement.

The religious services during the convention will be held in the splendid new Cathedral of Pittsburgh. The Shenly Hotel has been selected as the headquarters, and arrangements have been made for the serving of a noonday lunch at a reasonable price. All the general meetings of the Association and those of the departments and sections will be held in the Carnegie Institute. It has been decided to adhere to the usual order of procedure in the meetings, and, therefore, there will be a reception on Monday evening, and a public meeting on Thursday at which the convention will close. The speakers for the closing public meeting will be Judge Victor Dowling of New York, Judge Reed of Pittsburgh, and the Very Rev. Kohn C. Cavanaugh, President of Notre Dame University. There will also be a public meeting on Wednesday evening held under the auspices of the College Department.

SCHOOL LEGISLATION*

In the school legislation recently enacted by or pending in Congress and the Legislatures of the several states prior to the first of March, 1912, there may be noted a continued emphasis on instruction in agriculture and on normal school training. The eternal question of text-books and their adoption crops out in more than one place. The pensioning of teachers is widely agitated and constantly gaining ground. It will also be seen that the people of Kentucky are not quite satisfied with the qualifications of their County Superintendents, demanding something more than an apprenticeship as a book-agent of those to whom they entrust the regulation of their public school system. Rhode Island takes the lead in the socialistic movement by enacting a law providing free meals for school children, increasing its appropriation for free scholarship, etc. The bill pending in the House securing reduced railroad rates for public school children should at least, in the interest of fairness, be so modified as to allow children attending private and parochial schools to share the same privilege.

UNITED STATES CONGRESS

Bills pending in Senate: (Dixon) To appropriate 5% of gross receipts from national forests during each fiscal year to promote instruction in forestry in states and territories which contain national forests. (Jones) Compulsory school attendance throughout the entire school year for all children of Alaska between eight and sixteen. (Sutherland) To establish a Bureau for the study of the criminal, pauper and defective classes.

Bills pending in the House: (Peters) To incorporate "The Rockefeller Foundation" to promote the acquisition and dissemination of knowledge, the prevention and relief of suffering, and any and all the elements of human progress throughout

^{*}Cf. Legislative Circulars 6, 7 and 8, U. S. Bureau of Education.

the world. (Morgan) To establish extension departments in connection with Agricultral Colleges. (Goodwin) To cooperate with the states in encouraging instruction in agriculture, the trades and industries.

KENTUCKY

Bills pending in Senate: (261) Pensions for teachers in second-class cities. (320) Pensions for teachers in cities of the first-class. (306) Pensions for all teachers in the state. (295) Appropriating \$10,000 for buildings and lands for Western Kentucky Industrial College for Colored People, and \$2,500 annually to maintain it. (272) Providing for a license tax upon all school book companies contracting to do business with County and City text-book Commissioners. (283) Appropriating an amount equal to ten cents for each child of school age for public libraries. (299) Providing that supplementary books be selected by local governing authorities. (202) Examination of teachers and their eligibility to office of County Superintendent. (279) Empowering the Executive Council of the State Normal Schools to extend the course of study and the requirements for an advanced certificate. (318) Firstclass county certificates shall be valid in any county of the state without further examination.

Bills pending in House: (413) Compelling parents to maintain their children and fixing penalty for neglect. (310) Examination of applicants for office of County Superintendent. (472) Requiring County Superintendents to hold the equivalent of a State Certificate. (215) To increase the efficiency of County Boards of Education and County Superintendents. (417) Providing for physical education in public schools in cities of first and second class. (322) Granting to aged teachers life certificate and pensions after specified terms of service.

MARYLAND

Bills pending in Senate: Applying the minimum salary law for teachers to all schools averaging an enrollment of ten or more pupils. (8) Formation of Boards of County School Commissioners. Minimum year of seven months for colored schools. Pensions for retired teachers in Allegany County.

Bills pending in House: (177) Issue of \$600,000 State bonds for Maryland State Normal School. State Normal School No. 2 to receive the appropriation for instruction of colored students in mechanical arts. Pension for school teachers in Baltimore County.

MISSISSIPPI

Bills passed Senate: (H. B. 124) Limiting number of textbooks that may be changed at any regular state adoption. (S. 200) Providing a general Board of Trustee for the state higher educational institutions to consist of five members including the Governor and State Superintendent. (S. 227) Prohibiting all secret societies in state educational institutions. Regulating the employment of children in factories and mills.

Bills pending in Senate: (H. B. 104) Examinations for office of County Superintendent. (227) Prohibiting Greek letter fraternities and sororities among students in all state educational institutions. Repealing laws relating to establishment of experimental stations.

Bills passed House: (82) Providing that County Board of Supervisors may issue bonds for erection and equipment of an agricultural high school (maximum, 23/4% of assessed valuation). To create an Educational Commission. (149) Appropriating \$10,000 for summer normal schools.

Bills pending in House: (308) Examination of teachers in agricultural high schools. (493) Granting teachers' professional licenses to collegiate or normal graduates of the Industrial Institute and College and to graduates of the University of Mississippi.

NEW JERSEY

Bills pending in Assembly: (250) Repealing Act of 1911 requiring examinations for graduation from grammar schools and entrance to high schools. (294) Relating to appointment of women on Boards of Education. (238) Appropriating \$300,000 for an additional state normal school.

NEW YORK

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Bills pending in Senate: (325) Demonstration farms and winter schools in counties as branches of State College of Agriculture. (346) Amending the Greater New York charter relating to salaries of members of supervising and teaching staffs. (376) Pensions for all teachers in state institutions serving the required time, maximum, \$1,000. (384) Providing free text-books in all school districts. (486) Providing for kindergarten training and instruction of blind babies and children twelve years of age and under. (488) Authorizing the Trustees of the State School of Agriculture at Morrisville to acquire real estate by condemnation. (523) Establishing the New York State School for Rural Education on Long Island.

Bills pending in Assembly: (764) Appropriating \$329,000 for development and extension of State College of Agriculture of Cornell University. (767) Establishing a state institution for the reformation and education of misdemeanant males between sixteen and twenty-one.

RHODE ISLAND

Law enacted: (H. 15) Authorizing cities and towns to provide free meals for school children.

Bills pending in House: (57) Special railroad rates for pupils in all public schools. (77) Raises the annual appropriation for free scholarships at the Rhode Island School of Design from \$8,000 to \$10,000. (83) Authorizing the city of Providence to spend annually \$2,000 for public free lectures. Providing for a State Board of Examiners for trained nurses.

SOUTH CAROLINA

Bills passed Senate: Authorizing the appointment of the Assistant Superintendent of Education for Counties of a population from 82,000 to 85,000. Creating a State Commission of elementary agricultural education. Providing for medical examination of school children (vetoed by Governor).

Bills pending in Senate: Relating to establishment of libraries in rural public schools. Prohibiting the smoking of cigarettes. Creating a State Board of Examiners for teachers. Authorizing Boards of Trustees of Schools Districts to establish, accept and support public libraries and to levy a special tax, maximum one mill, for same.

VIRGINIA

Bills pending in Senate: (259) To establish a General Board of Directors of Reform Schools. (262) Providing for commitment to the General Board of Directors of Reform Schools of Virginia, of minors under eighteen years convicted of crime. (271) Repealing the Act of 1910, creating the United Agricultural Board, and appropriating \$5,000 annually to be used by the State Board of Education for demonstrations and experiments in connection with the public schools. (300) Amending Act constituting a United Agricultural Board.

Bills pending in House: Requiring the State Board of Education to ascertain and report the amount paid by patrons of public schools for adopted school books. Requiring Board of Education to adhere to single list method of adoption of text-books and to prevent unnecessary changes. Raise in the age limit from fourteen, sixteen years for children subject to the child labor laws.

REVIEWS AND NOTICES

The Catholic Encyclopedia; Volume XII. Philip-Revalidation. New York: The Appleton Company.

Each succeeding volume of the Catholic Encyclopedia demonstrates what an invaluable thesaurus the completed work will be for all who seek to be rightly informed on matters pertaining to the doctrine, philosophy, history and discipline of the Catholic Church. Volume XII has some especially valuable articles for the student of philosophy and history as well as for the general reader. Under "Philosophy," by Doctor De Wulf of the Catholic University of Louvain, are treated the various philosophical methods, the great historical currents of thought, contemporary orientations, philosophy and the sciences, philosophy and religion, the Catholic Church and philosophy, and the teaching of philosophy. The article is supplemented with a good bibliography. In the article on "Pragmatism," Doctor Turner, of the Catholic University of America, traces the origin of the system and shows its relation to religion and to Catholic philosophy. "Positivism" is presented in a critical and historical way by Doctor Sauvage, of Holy Cross College, Washington, D. C.

Among the historical articles one might select those on the Reformation, the Renaissance, the Pope, the Order of Preachers and the Reductions of Paraguay, as being especially attractive. Teachers and students of the history of education will be well repaid for a study of many of the general articles such as those on psychology, and the educational treatises like that on the Ratio Studiorum, or the biographical sketches of Cardinal Pullen, William Poynter, Rabanus Maurus and Reuchlin. While the article on Pope Pius II, Aeneas Sylvius, does not emphasize his influence on the humanist movement in education, nor mention his treatise on a liberal education, "De Liberorum Educatione," as a critical appreciation of his interesting career it leaves nothing to be desired.

PATRICK J. McCormick.

Frederic Ozanam; His Life and Works of O'Meara, Kathleen. New York: Christian Press Association.

The life of Frederic Ozanam is a fine example of what can be accomplished by a devout and capable leader of the lay apostolate. His struggles and achievements as a young man in Paris in organizing little groups of Catholic students of the great Metropolis, in laying the foundations of the Society of St. Vincent de Paul, and later, as a professor at the Sorbonne, in championing the cause of Christianity and Catholicism, have lessons full of meaning for the Catholic layman of to-day. Ozanam was a tireless worker for the spread of the knowledge of the truth and for the application of the teachings of the Gospel to the social needs of his time. He was largely responsible for the success of the early conferences of Father Lacordaire, and it was at his appeal that the famous preacher was brought to the pulpit of Notre Dame. If he had done nothing more for the Faith than to have prepared the way for the movement caused by these conferences the Church in France would have every reason to be grateful to his memory. This was, however, only one of his great services. The Society for charitable work among the poor which he founded, and which he organized even outside of France, has already by its innumerable good works proved him to be one of the greatest of modern social benefactors.

It is to be hoped that this new edition of his life and works will be well received and widely circulated among our Catholic men and our youth in schools and colleges. The preface to this edition is from the pen of Mr. Thomas Mulry, President of the Superior Council of the New York division of the Society of St. Vincent de Paul, a leading Catholic charity worker who was awarded by the University of Notre Dame the Laetare Medal for 1911.

PATRICK J. McCORMICK.

The Independence of Chile. A. Stuart M. Chisholm, Boston, Sherman, French and Co., 1911.

The present neat and attractive volume comes to us as an evidence of the increasing interest, not only in the commercial value of South America, but also in its history. As there is

neither preface nor introduction, we are left to glean from the work itself that the author was or is a resident of Chile, while the treatment of his subject shows a thorough familiarity with it. From the limited bibliography at the end of the book, we are led to infer what his sources were, though it is also clear that he had access to unpublished documents. The scientific and historical value of the book would, however, have been immeasurably augmented had he enriched his volume with notes and references. As it is now, the average reader must guess as to the authority of his statements.

As an instance of this, he puts forth the assertion, (p. 16) when treating of the colonial period, that "a royal decree commanded that all the youth who should distinguish themselves in study be *compelled* to take holy orders." It would indeed be most interesting had the author informed us where he found this decree.

On the previous page he pays his respects to Queen Isabella of Castile, to whose "intolerant genius" the Inquisition owed the eminence it attained. This is one of those inferences of the modern historian hardly warranted by facts. I prefer, with Prescott, to have a milder opinion of the Queen of Castile, in regard to the share she had in establishing the Spanish Inquisition, an act to which she yielded reluctantly.

Taking it all in all, our author has made out a strong case against Spain in her treatment of the colonies; yet we can not but feel that there is something of the prosecuting attorney, rather than of the historian, in the first part of his work dealing with the Spanish colony. While we may agree with him regarding the great severity of the censorship of books, the "royal cult," as he calls it, and, above all, the pecuniary exactions and the discriminations against native born Americans, causes that, without a doubt, helped to bring about the Revolution, yet the fact must not be overlooked that there are many palliating circumstances that would place Spain in a fairer light were they considered. If his bibliography is an index of his reading, then the author has relied more on modern writers, like Miguel Luis Arnunategui and Jose Voc-

¹ Ferdinand and Isabella, Part I, Chapter VII.

toriano Lasharria, for his treatment of the colonial period than on his own investigations.

When we come to the history of the Revolution, and to the stirring scenes of those days, the book grows to be of exceedingly great interest and wonderfully fascinating, with a fascination enhanced by the author's lucid and vivid style. You follow him from beginning to end without fatigue.

It is true that his sympathies are evident. He is no friend of the Carreras, he admires the O'Higgins, and especially Rozas, yet he does not fail to point out the weak points and the shortcomings of the son of the Irish vice-roy of Peru. His description of the abdicating of the O'Higgins is brilliant, and nowhere does this great man appear greater than at this moment of his humiliation, the darkest hour, perhaps, of his life. Our author sympathizes with the great heroes of Spanish American independence who, their work accomplished, fade into obscurity with Bolivar, San Martin, Sucre and O'Higgins, to await the glory that posterity will bestow upon them; but he points out the truth that the individual welfare must be sacrificed to the public good.

The account we receive from this work of the birth of the Chilean navy is thrilling. Beginning with almost nothing and with a rear-admiral who, for one year, had been a midshipman in the Spanish service, it accomplishes wonderful feats, until under the famous Lord Cochrane it becomes the terror of the Pacific Ocean to the old navy of Spain.

One fact is brought out with admittable clearness in this book. That is the influence of freemasonry, as it then existed, over the revolutions of Spanish America. From the Venezuelan general Miranda, who is initiated in a lodge in Virginia, through the Gran Reunion Americana, to the terrible Lautaro Lodge in Chile, with its questionable methods and bloody executions, we follow the influence of the French Encyclopedists over the men, lay as well as ecclesiastic, who helped to pave the way for the independence of the American colonies. This is one of those subjects that could furnish ample material for a monograph dealing with Spainish-American affairs.

CHARLES WARREN CURRIER.

An American Missionary, a record of the work of Rev. William H. Judge, S.J., by Rev. Charles J. Judge, S.S., introduction by His Eminence, Cardinal Gibbons. The Catholic Foreign Mission Society, Hawthorne, N. Y.; pp. 304.

Reading like a novel depicting episodes in the Great Northwest, "An American Missionary," a new edition of which has just been issued by the Catholic Foreign Mission Society, will be treasured by the many lovers of adventure. The bravery of a man who endured the hardships of a life in the far Northwest must certainly appeal to any true blooded American, and the book will be a source of inspiration to the youth of America, to whom it is dedicated.

The narration of the wondeful life of Father Judge, who, after seven long years in Alaska, doing apostolic work among the Indians, ventured into the Klondyke region to administer to the spiritual wants of the gold hunters, is set forth in charming manner and style. The many letters written by the missionary to friends at home are cleverly woven through the work and hold a fascination for the reader.

To know that the story is told by a brother of the missionary who is himself a priest, makes the work doubly interesting. All the thrilling experiences that fall to the lot of men who stake their lives on the Yukon,—men whose hearts are as big as the open country about them,—are intermingled in glowing accounts with the main thread of the story. Modesty alone has kept the brother priest from doing full justice to his subject; but this characteristic of the writer is happily off-set by the chapter of "tributes" at the close of the book, which tells of the great admiration in which the missionary was held by those who knew him in the country in which he labored. All who read the book will be inspired by the self-sacrifice of the American missionary.

JOHN JAY DALY.

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